

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年 報

平成26年度
(第18号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2014

Volume XVIII

創価大学・国際仏教学高等研究所
東京・2015・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2015

The Tocharian *Karmavibhaṅga*^{*}

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There are already excellent studies concerning the present topic by S. Lévi (1932, 1933), E. Sieg (1938), and G.J. Pinault (2007) that are useful for Tocharology. Apropos of the *Karmavibhaṅga* itself, we can find S. Karashima et al. (1999), N. Kudo (2004) and others (cf. Kudo *ibid.* pp. viii foll.).

Sieg was unable to obtain images of K2–4 and 12 from Paris and attempted to study the text based only on Lévi's work. As a result, he sometimes follows Lévi's mistakes, which I try to correct in this paper using first the black and white photographs, and then the digitized images available on the website of Bibliothèque nationale de France (BnF).

The manuscripts of the Toch. *Karmavibhaṅga* are stored in Bibliothèque nationale de France à Paris as Pelliot Koutchéen ancienne Série 7 (PK AS 7). 07-A1 ~ 07-O2 are the numbers of the black and white photographs in BnF, and (K1a) ~ (K12b) are the numbers which are given by Lévi and followed by Sieg. I cannot find the photographs of 07-K, 07-M, 07-O, and (K13) in (K)-numbers.

I will begin this study with my transliteration (Tocharian: italics in the texts and underlined in the footnotes) from the images that I obtained from BnF on March 27, 1995 (now available on the website of the BnF are the digitized photographs of the entire Pelliot koutchéen Nouvelle Série, and since Oct. 4, 2013 Ancienne Série 1–10, 12, 19). I will then give my tentative translation in imperfect or rather awkward English because of its suitability to the Toch. grammar, followed by my commentary with the Skt. *Karmavibhaṅga* (italics in the footnotes) and corresponding Chinese 佛爲首迦長者說業報差別經 T80, 891a17–895b21 in the footnotes in order to make the Toch. version more understandable.

^{*} I should like to express my thanks to those who corrected my unidiomatic English, to Prof. Karashima for some significant suggestions, to Madame Monnet in Bibliothèque nationale de France à Paris who has kindly put the digitalized images (also newly the Pelliot Koutchéen ancienne Série) in gallica.bnf.fr on my demand, because I could not get them from the project in Wien, and to the SAT Daizōkyō Text Database, from which I quoted the Chinese texts. Needless to say, for remaining errors and inaccuracies I alone am to blame.

07-A2 (K1b, *recto*)

1 /// *y[o]lai[m] yāmor yamastRA*¹ : *saṅkase[p]i*² *n[au]m[y](e)*³ + +

/// He does a bad deed. A jewel of the community

2 /// .. *[p]w[i]kso po [pl]ā[TA]m* • 24 *sanantse ra empelyem ma tre(ṅkaṣle?)* + +

/// you must avoid all speeches 24 Also terrible (things) of enemy (one should) not obey(←adhere)

3 /// *(a)[p]īś warṇai nraintan[e]*⁴ : *yo[lai]m [w]aṣmoṃtS*⁵ *ṣarṃtsa cai snai ke[ś]* + +

/// in a hell beginning with the Avīcī-hell : Because of bad friends they countless

4 /// *(ke)r(c)īyemne krentant[s]o laukek yak[a] parSKAskem ykāmṢA* ..

/// in a palace of good (people) they feel fear and disgust further more

5 /// *(ekñ)ñ(i)[n]t(a) pw[ī]kaso : wassi*⁶ *ṣpālmem ṣilaṣṣesa arskaṢṢAm*

/// you must avoid (your) possessions : He gives up a splendor closing because of (←with) the moral behavior

6 /// *[pa]ksem 28*⁷ *lya[ś]i lamoy*˘, *atyaisa śuwoy pint[w]āT*,

/// they ripen 28 He may lie, sit (and) eat the alms on the grass

07-A1 (K1a, *verso* from the verse number)

1 /// *(śī)l p[ā]ssi keT*, *śīL klyomo kurpalle stwāra*⁸ *wīśi wānta[r]wa*

/// to keep the moral behavior. (He) who should be concerned with the noble moral behavior might avoid four things

2 /// *.i nauṢ kwri weñcer mā empreṃ posTAm kal[t]RA empreṃne*⁹ :

/// if previously you would not say the truth, afterwards you would endure in the truth :

3 /// *(os)[t](a s)m(e)ñca sāte [ś]ai prācer ṣai narahānte sū ce*_u, ..

/// he was a rich house-holder, he was a brother of Narahanta, this

4 /// *.ñ. ṣewauna toṃ manT*, *we[ś](s)i (re)kauna 30 mā ñī laute* .. +

/// ... he said such excuse words 30 (It is) not a moment(= correct time?) for me

5 /// *(te)m(ts)ate oksaiṃne sū tallāwo : lyakāne sū ṣamā* + + +

/// The poor (man) was born in (the world of) cows : The monk saw him

6 /// *t[w]e empreṃne : osT*, *ṣmemane w[e]ś[ś]iT*, + + + +

/// you in the truth : Sitting in a house you said

¹ T80, 893a8-9: 復有十業。能令衆生得地獄報。一者身行重惡業。二者口行重惡業。三者意行重惡業。 For the Toch. folio 07-A, I would like to cite possible words from Taisho Daizokyō.

² Sieg does not supplement anything, but in the image *[ś](s)e[p]i* is visible. *-ṣṣe* is an adj. suffix (obl.sg.m.), and *-pi* is the gen.sg. for the adj. which is a peculiarity in Toch., although an adj. has already an attributive function.

³ T80, 894c24: 五者常有寶蓋。

⁴ T80, 895c21: 墮大地獄。

⁵ T80, 895a9: 七者遠離惡友。

⁶ T80, 894c29: 奉施衣服。得十種功德。

⁷ Lévi: 28, Sieg: 37. On the photo the manuscript reads 28.

⁸ T80, 893b7: 所謂修行有漏十善。與定相應。復有四業。(?)

⁹ T81, 896b20: 所說真實不虛。所有疑惑皆悉除斷。(?)

I cannot determine that 07-A is *Karmavibhaṅga* text because of many lacunae, and am also not sure about identification of the content with Skt. and Chin., because only few corresponding words are found in Chin., and the order is at random.

07-B1 (K2a)

1 + + .. nt. śak [so]lm[e] (no) kakraupauwwa mā maiyyāts. + + + (6)4¹⁰ cey TAnmaskentRA
 śKAss iśelmecc(eṃ)¹¹ śaiṣṣenn[e] : [pa]ranirmit(avaśa)w(a)[r]tt[i]¹² warñai eṃṣke :
 ku_use (no) ersnasso[ñc],¹³

(they are also) ten ... gathered perfectly, not ... of power. 64 They are born in six lustful worlds, : even the highest class of Kāmāvacara gods and so on, : who (are), however, called as beautiful

2 (ñā)[kt](i) [k]l[o]wontRA¹⁴ [o]s(k)[ai](ñ)o¹⁵ <:> tona[K], [t]alāmn[t]a yām[o]rnta
 (pkārso?) śarm tūne 65¹⁶ yāmwa ket tākaṃ kakraupauwwa ŚAp yāmorn(t)a : śak po
 āstrona mā ke(KAr)kuwa¹⁷ kraketsts[e :] to[m] yamornta-

gods (and) dwelling places (for people?). : Know also these miserable deeds! The cause (is) in it. 65¹⁸ For them who would have done and gathered deeds, : ten (merits which are) integrally(←all) pure, not bound with dirt, : with these deeds

3 sa ersnāssontanne (ñā)kte[n]ne : ◉ cmeñe MAsk[e](tRA) mant we[w]eñor ste poyśintse¹⁹
 66 tumem omŚAp no ñakti [kl]awontRA snai [e]rsna²⁰ : śukt pel[ai]knenta ompte
 cme[LLA]ññe spā-

¹⁰ Sieg follows Lévi's "Tableau comparatif" (p. 15) mentioning that Skt. Kvi. XX differs so strong (p. 5). It is possible that Toch. verse 64 corresponds to Skt. Kvi XIX (*śak* for Skt. *daśa*), if *solme kakraupauwwa* corresponds to Skt. *subhāvitāḥ*, and *mā maiyyāts* to Skt. *mandabhāvitāḥ* and to T80, 893b3 於十善業。缺漏不全, but it is inconclusive because of insufficient number of corresponding words. According to Sieg *kakraupauwwa* corresponds to Skt. *upacitāni* (Skt. Kvi No. 23–25), and we can find *kakraupau* for Skt. *upacita* in the Toch. version. I suppose that there were some different Skt. versions (diachronical and synchronical), and the Toch. version was different from the Nepalese, as Sieg thinks (cf. p. 4).

¹¹ T80, 893b5: 復有十業。能令衆生得欲天報。

¹² According to Lévi it is *parinirmit*. [vaśa] warti sa (Sieg: *Parinirmitavaśavarti*) here, but I recognize [pa]ranirmit(avaśa)w(a)[r]tt[i] (without sa, cf. Edgerton p. 473) in the image. This is the topic in Skt. Kvi XX. It is difficult to decide whether to read (vaśa) or (waśa) in the lacuna because of -w(a)[r]tt[i] for Skt. -varti. If this word was already Tocharianized, it could be (waśa).

¹³ T80, 893b6: 能令衆生得色天報。

¹⁴ Sieg: *klyowontRA*, but this must be *klowontRA* from √klāw "to be called" as it reads.

¹⁵ This word should be nom. pl. *oskaiñ* (with o-mobile) which Adams does not take in his dictionary.

¹⁶ According to Lévi (also followed by Sieg) it is LXXV, but it reads 65 for the verse number.

¹⁷ Lévi: *kek(e)ruwa* which is pp. pl. from √ker "to laugh" (1933 p. 122), and Sieg accepts this reading (p. 5), but it reads -ruwa. The root of this word √kery (not √ker!) meaning "to laugh" is not suitable here. My reading is *ke(KAr)kuwa* pp. pl. from √kārk "to bind", and *kraketstse* is adj. of *krāke* "dirt" attributing to pp. used as object of pp. like gen. object, meaning "not bound (with) dirt". This is an apposition of *āstrona* "pure".

¹⁸ I find two topics in the verse 65, i.e. Skt. *kāmāvacara* (Toch. *iśelme*) and Skt. *rūpāvacara* (Toch. *ersnassu*), which are mentioned in Skt. Kvi XX and XXI.

¹⁹ The gen. subject of the verbal noun *weweñor* "saying (of the all-knower)".

²⁰ T80, 893b7–8: 能令衆生得無色天報。Toch. *snai ersna* "without form" is a translation of Skt. *ārūpya* in Kvi XXII, but the contents are quite different with each other. It could be a summarization.

in beautiful gods : they are born, thus the all-knower²¹ said. 66 Moreover the gods are called as formless. : Seven laws of the birth are active(←turn) there:

4 *rttaskem* : *ompalskoññenTA neSAṃ* ○ *ṣu[KT]*, *śp[ā]lmeṃ wrotsana* : *tū yairu tākaṃ sū cem ñakteṃne TANmastRA* 67 || || *arāḍentsa*²² || *weñau*²³ *Nnok yakne<ṃ>*²⁴ *yāmorntats tū [PA]klyauṣso*²⁵ :

They are seven excellent great meditations. : He (who) would practice it, is born among these gods. 67 || With the metre of Arāḍen (4 x 5/7) || I would teach(←say) again the essences (←manners) of the deeds. You must hear it! :

5 *krenta yolainamṭS*, *etrīwaitṣanamṭs*²⁶ *rano* : *te kekly[au]ṣormem epastyaññe yānmāceR**,²⁷ *yāmornta yāmtsi mā ṢPA trišcer makāykne* : *1 neSAṃ sū yāmoR*, *nemcek cmetsiś*, *sportotRA*²⁸ : *k_uce te [m]a-*

(namely the deeds) of good, bad and also mixed. : Having heard it, you would obtain the splendid reward(←skill). You would not be confused to do the deeds in any ways (←in many manners) : 1 There is a deed (which) conduces surely to be born. : What I

6 *nT wñāwa tu ñke weñau anaiśai* : *MAkcew*²⁹ *yāmor tne*³⁰ *yama(sk)e(ntRA cai) w[n]o[lm]i* : *cm(e)laśc yuwāskem*³¹ *ce mant akālk ñāskentRA* : *2³² ce ñās yāmorsa cew cewā kca ikene* : *cmetsi KAlloyMA krent yāmo*

²¹ The epitheton of the Buddha. I suppose that this word was translated from Skt. *sambuddha* "recognized, understanding", not "übersetzt Skt. *bhagavat*" as Sieg noted (p. 5).

²² Lévi: *arāḍen tsa*, Sieg: *arāḍentsa*, but it reads *arāḍentsa*. The metre's name with perlativ *-sa* is strange. It should be usually in lokative form.

²³ Skt. Kvi (intro.): *bhāṣiṣye*; the speaker is the Buddha (*bhagavāñ chukaṃ mānavakaṃ taudeyaputraṃ idam avocat*). There is no name of *śuka* "parrot, son of Taudeya" in Toch. I suppose that the Skt. version became bigger with additions. The Chin. translation for this word 鸚鵡 is not mentioned in 佛爲首迦長者說業報差別經, (only transcription 首迦 for Skt. in the title) but is mentioned in 分別善惡報應經卷上 (only one time, p. 896 b07). This could mean that the Chin. versions were divided into two groups, and the Toch. version could be translated from the (old?) Skt. without *śuka*, or the Toch. shows only an essence.

²⁴ Skt. Kvi (intro.): *karmasvakān*. Toch. *yakne* "manner" could be a translation of Skt. *svaka* "property".

²⁵ Skt. Kvi (intro.): *śṛṇu sādhu*; T80, 891a22–23: 我當爲汝說善惡業報差別法門。汝當諦聽。

²⁶ Skt. Kvi (intro.): *hīnotkrṣṭamadyamatāyāṃ*; T80, 891a26: 有上中下差別不同。 *e-* of *etrīwaitṣanamṭs* could be a prothesis (*metri causa*?) or an influence of *epastyaññe* in the next pāda (the beginning of the second half). I do not think that *e-* is *(śl)e(k)* "and", because this function is rendered by *rano*, and it does not mean Skt. *tathā* as Sieg supposes (p. 6). *trīwai* could be an error for *traiwo* "mixture" as Sieg mentions (p. 7).

²⁷ T80, 891c20–21: 習行十種善業。得外勝報復次長者。 This *virāma-comma* is used as a punctuation for the pāda-end. According to Sieg *epastye* is Skt. *kuśala* "geschickt, erfahren", and his translation is "Erfahrung" (p. 7) which is not suitable here. If the Chin. 勝報 corresponds to the Toch., *epastyaññe* could mean "splendid reward".

²⁸ According to Sieg this part corresponds to Skt. Kvi (introduction, theme No. 30): *asti(neSAṃ) karma(yāmor) niyat(nemcek)opapatti(cmetsiś)saṃvartanīyam(sportotRA)*. The last word is pres. in Toch., but ger. in Skt.

²⁹ This is not a real interrogative pronoun as Sieg translates (p. 8), because there is no answer for the questions. The style, question-answer, can be seen in *Abhidharma*-literature. The Chin. version shows 復有 "Then there is". Although even in TEB *māksu* and *intsu* are given as interr. pron. only in B-Toch. (cf. p. 166), I would like to see in these words an emphasized thematic function like Skt. *iti* or BHS *kathāvastu* "theme". I suppose that these are technical words for translation of Skt. *katama* "who? (of many)". Sometimes *kā* "why?" or *k_use* "who?" is used for Skt. *katama*, because the corresponding word did not exist in Toch.

³⁰ Lévi: *yāmornta*, Sieg: *yāmor nta*, but it reads *yāmor tne* "a deed there(= Skt. *tatra*)".

³¹ Sieg supposes that this could be a sub. 3.pl. *yuwāskem*, but such a word is not found. This word does not show Skt. *vipakṣa*, but surely Skt. *vipāka* which is the theme of Skt. Kvi XXXII. *-vipakṣa* in the introduction of Skt. Kvi for No. 32 is wrong (cf. Edgerton p. 490), and I cannot understand the reason why this *-vipakṣa* stands in both Skt. manuscripts A and B (cf. Kudo, p. 30–31).

said so, that I would say exactly. : Here then "deed" 業 (which) the persons 衆生 make. : They make ripe 増上心施? to the birth (and) cherish such a wish 發願迴向. : 2 With this deed in this very place, I : wish to attain birth (←to be born) 得往生, a good deed 善業

07-B2 (K2b) #32

1 *r*³³ *tuśc yuwāṢṢAm* : *sū cew yāmorsa ompek ra tsa TAnma(s)tRA* (: *sportotRA*) *yā[mo]r nemcek cmetsiś TMAketRA*³⁴ 3³⁵ *intsu no yāmor mā nemceK*³⁶ *TAnmaṣṣeñca* : *iñcew yāmo(r)s(a) mā ṢPA cmetsiśc yu-*

he(←such a person as I) makes ripe to it(←this very place) : he is born right there with this deed. : The deed conduces surely (his) birth (←to be born) 決定報, (and) he is born. 3 The "deed" 業 is not also surely giving birth 不定報, : and with (this) "deed" 業 he does not make ripe to be born 非増上心作?.

2 *wāṢṢAm*³⁷ : *cmela[śc] <yu>wāstRA yāmtRA krenTA yāmornta • cew yāmorsa sū mā nemceK ṢPA TAnmastRA* 4³⁸ *k_wse no sū yāmoR, alyek īkene yāmtRA* : *alyek ī<ke>ne pkelñe tuntse yānmāṢṢAm* [:]

: He becomes(←makes) ripe to the birth, (if) he would do good deeds, • (but only) with this deed (alone) he is not surely born (不發願迴向受生). 4 Whatever deed also (it) is, (if)

³² Toch. verse 2c–6b to Skt. Kvi XXX–XXXII (*niyata, aniyata, vipāka*) and to T80, 893b13–27 (決定, 不定, 邊地, 中国 before 地獄): 復有業能令衆生得決定報者。若人於佛法僧。及持戒人。所以増上心施。以此善業。發願迴向。即得往生。是名決定報業。復有業能令衆生得不定報者。若業非増上心作。更不修習。又不發願迴向受生。是名不定報業復有業能令衆生得邊地報者。若業於佛法僧淨持戒人。及大衆所。不増上心施。以此善根。願生邊地。以是願故。即生邊地。受淨不淨報復有業能令衆生得中國報者。若作業時。於佛法僧。清淨持戒。梵行人邊。及大衆所。起於増上。殷重布施。以是善根。決定發願求生中國。還得值佛。及聞正法。受於上妙清淨果報

³³ *krent yāmor* "good deed" is not an object of the verb *KAlloyMA* "I may attain" as Sieg mentions, but an object of *yuwāṢṢAm* "he makes ripe" because of *yāmorsa* "with the deed". Another possibility is *metri causa* to see *krent* (obl.sg.) for /kārtse/ (nom.sg.) functioning as the subject of the sentence as is in next pāda.

³⁴ Sieg follows Lévi's reading *tmaskentRA* (p. 8, fn. 2), but it reads *TMAketRA* (3.sg.caus.?). 3.sg. is correct, as the subject is *sū* "he(← a being)" in 3c. Sieg could not see the photo of this folio. The form should be *TAnmastRA*, but it reads so because of the ligature with *ś* (*śTMA*). However *-e-* of *-ske-* is difficult to understand. It could be a mistake. If it is 3.pl., the form is *ś TAnmaskemtRA* which should be written as *ś TnMAskemtRA* (*metri causa*). Another possibility is 3.pl.caus. *TAnMAskemtRA*, but I cannot find its object, and it is hard to see that two elements *an* (accented first syllable) and *m* (a mark of 3.pl.) are forgotten at the same time.

³⁵ From the end of pāda *b* the Toch. version can correspond to Skt. Kvi XXX *tatra katamat karma(yāmor) niyat(nemcek)opapatti(cmetsiś)saṃvartanīyam(sportotRA)*. *ucyate. yat kṛtvā kvacid upapattau pariṇāmayati(yuwāṢṢAm) amutr(ompek)opapadyeyam(TAnmastRA) iti. sa tatropapadyate(TMAketRA)*.

³⁶ Sieg translates this word as an adj. "bestimmte" relating to "Geburt"(p. 8) as in Skt *niyatopapatti*, but I think that it should be an adv. relating to *√tām* "to be born".

³⁷ *yuwāṢṢAm* is 3.sg.act.caus. of *√yuw* "to ripen" (not *√yu* as in Adams p. 502). I suppose that the original was *√yāw*, and it became *√yuw* because of labial sound *-w-*. This word corresponds to Skt. *vipāka*, but I can find no corresponding Chin. (異)熟, but 非増上心作 in Chin. version. In *Mahāvīyutpatti* we can find Chin. words for *vipāka* in No. 121, 1561–1564 with no Chin. word, No. 6585–6586 成熟, No. 7538 熟.

³⁸ Toch. verse 4 to Skt. Kvi XXXI: *tatra katamat(intsu) karm(yāmor)āniyat(mā nemceK)opapatti(TAnmaṣṣeñca)saṃvartanīyam. ucyate. yat kṛtvā (cew yāmorsa) na(mā) kvacid(ṢPA) upapattau(cmetsiśc) pariṇāmayati(yuwāṢṢAm) amutropapadyeyam iti. yathā satvāḥ karmavaśād upapadyante. idam(cew) karm(yāmorsa)āniyat(mā nemceK)opapatti(TAnmastRA)saṃvartanīyam.*

he would make (his ripening) in another place (願生邊地), : in another place he reaches to its ripening (即生邊地). :

3 *MAkawi yāmorn̄tse ŠAktalye āLAṃ ○ ktowä <:> alyek [ī]kene ykuweṣepi paKṢTArne* ³⁹
kreñcepi wat no yolopi wat yāmorn̄tse : taiknesa neSAṃ yakne oko pk[e]l[ñ]entse : MA-
 Whossoever seed of the deed scattered in another (place) : ripens for one (who is) gone to
 another place. 5 For either good or bad deed (受淨不淨) : there is a manner in such a
 way (with regard to) an effect of ripening (果報). :

4 *kte maitrajñi KAryortta[n]t[e] nau[s] tā○ka* ⁴⁰ <:> *sū* ⁴¹ *dr̥ṣ(t)ā(nta) tane KArsnalle*
aurtseša 6 MAksū no yāmor MAKcewsa [tne] onolmi <:> nr̥aintane cment[RA] sol-
men ⁴² *omte śaul (śā)yem : mā*

As (a manner) of a merchant Maitrajña formerly shows(←was), : this example should be
 known here exactly. 6 (The theme is) then the "deed" 業 (causing to the hell), with
 which the people 衆生, : if they would be born in the hells 地獄, would live there whole
 盡 life 壽. : Not

5 *[S](PA) n[au]ŠAk cai t[SA]lpāLLAññe [y]änmā(s)[kem : m]. [r]. [c]. [p]. r.[t]e*
[s]ru(kaLLAñ)[ñ](e) nesanme ⁴³ *tane ksa ṣemi onolmi nr̥aiyne cmetsiśc̣, yamanTRA*
yāmoR, kraup[enTA]r ⁴⁴ *SPA po yknesa : cey cew yā-*

even one time(←formerly) they obtain the deliverance, : ... death(?) is for them. 7 There
 some ones 若有衆生 would do a deed to be born in the hell, and they make(←gather)
 (deeds) 造地獄業已 in(←with) every manner, : with this deed they

³⁹ Toch. verse 5–6b to Skt. Kvi XXXII (about punctuations, cf. Sieg p. 9, fn. 1): *tatra katamat(k_use) kar-*
ma(yāmoR) deś(īkene)āntara(alyek?)vipākam(yāmtRA?). ucyate. yat karma tasminn eva janmāntare vā
deś(īkene)āntara(alyek?)gatasya(ykuweṣepi) vipacyate(pkeln̄e yānmāSSAm). śubham(kreñcepi) aśubham (yo-
lopi) vā(wat) tat karma(yāmorn̄tse) deśāntaravipākam. ... idaṃ karma deśāntaravipākam.

⁴⁰ Skt. Kvi XXXII h: *yathā(MAkte) maitrāyājñah(maitrajñi) sārthavāha(KAryorttante)putraḥ ācaturtham*
pratinivṛtto mātur vacanena caturṣu mahānagareṣu pratyekasvargasukham anubhūtavān. tat tu tasya
mokṣabījam. evaṃ mātāpitṛṣv api sām̄dr̥ṣṭikāḥ phalavipākāḥ.

Toch. *maitrajñi* is gen., so it could be "(example) of Maitrajña(←Maitrāyājñā?)", and *KAryorttante* is also gen.,
 so from Skt. it could be "(son) of a merchant(=Maitrajña)". I suppose that two omissions did not occur at the
 same time. If this is so, the (original version of) Toch. was different from the Skt. but it is hard to see the rela-
 tion, as far as I cannot find this parable with *Maitrāyājñā* or *Maitrajña* (not found in Akanuma).

⁴¹ Lévi: *(mra)dr̥ṣ. ā-ne*, Sieg: *mātRADr̥ṣ(t)ā(ntne)*, but in the image *sū* is almost clear to see. The metre here is
 abnormal (6/6 or 4/8).

⁴² *-n* of *solmen* is a marker of an obl.sg. (relating with *śaul*) or an intervowel-konsonant. I prefer the latter, be-
 cause *solmem* as an obl.sg. is not found in other documents, but in K3a line 1 it reads *solmem*. The form is pre-
 sumably peculiar in this Toch. Kvi.

⁴³ Toch. verse 7–18 (theme of the hell) to T80, 893b28–c13: 復有業能令衆生盡地獄壽者。若有衆生。造地
 獄業已。無慙無愧。而不厭離。心無怖畏。反生歡喜。又不懺悔。而復更造重增惡業。如提婆達多等。
 以是業故。盡地獄壽。復有業能令衆生墮於地獄。至半而夭。不盡其壽。若有衆生。造地獄業。積集成
 已。後生怖畏。慙愧厭離。懺悔棄捨。非增上心。以是業故。墮於地獄。後追悔故。地獄半夭。不盡其
 壽。復有業能令衆生墮於地獄。暫入即出。若有衆生。造地獄業。作已怖畏。起增上信。生慙愧心。厭
 惡棄捨。慙重懺悔。更不重造。如阿闍世王。殺父等罪。暫入地獄。即得解脫。於是世尊。即說偈言 " 若
 人造重罪 作已深自責 懺悔更不造 能拔根本業"

⁴⁴ Sieg supplements *kraup(anTA)*, but in the image I can see *kraup[e](TAr)* which is a pres. same as the fol-
 lowing verbs.

6 (*morsa*) [m]ā *parśkaṃ mā ykām[s]ñent[RA]* : *mā k[w]ipeññentRA mā on(miṃ yamaske)[n](tRA)* 8 *kātkem plontontRA ŚPA kka*⁴⁵ *maiyya t[SA]msente* : *MAkte [y]āmṣate [d]e[vada]t[t]e yāmornta* : *nraiye [t]etemoṣ caiy [tai]-*

do not fear 心無怖畏, do not feel odium 不厭離, : do not shame (themselves) 無慙無愧, do not regret 不懺悔. 8 They are glad and also rejoice 生歡喜, (and) moreover 復更 they promote the power 造重增惡業(?), : as 如 Devadatta 提婆達多 made the deeds. : The persons (who) were born in the hell,

07-C1 (K3a)

1 *knesa onolmi*⁴⁶ : *solmem śaul śāyem taka*⁴⁷ [n]t(a) *kca tSAIpentRA* 9⁴⁸ *MAksu n[o] y[ā]mor MAkcewsa tne onolmi* : *nraiyntane cmentRA ywārtsa omte [ś](au)[l] ś(ā)[y](em)* : *tSAIpentre(←tRA) nauŚAK, LAklentamem nr[ai]-*

with such a manner 以是業故 : live (their) whole life 盡地獄壽, namely(←then) they are (not) free anyhow(←somehow) 9 It is also the "deed", with which there the persons 衆生, : if they are born in the hell 墮於地獄, live a half life there 至半而夭. Formerly they are free from pains

2 *yṣṣana* : *mā sol[m]e LAkle klinaŚŚAnme warpatsi* 10 *ṣeme ksa wnołmi yolain yāmor yamantRA* : *kraupenTArne ŚPA MAkte yāmoR, kraupalle* : *cey cew (y)ā[mo]rsa śñikeK parśkaṃ ykāññentRA* <:>

of the hell, : every pain must not suffer them (←accept suffering) 不盡其壽. 10 If some persons 若有衆生 make a bad deed 造地獄業 : and (they) gather it, (it is) like the deed to be gathered 積集成已. : With this deed indeed they are afraid 怖畏 (and) feel disgust 厭離, :

3 *yamaskentr onmiṃ [k](wi)peññentRA āñ[m]ne ka* 11 *mā no deśīt pest yamaskentRA mā rano* : *TArKA(←ka)naṃ ārtte mā ra rintsi cāmpenne* : *cmentRA nreyne cey cpī yāmortse okosa* : *ywā-*

⁴⁵ Sieg takes this as *ŚPAkka* (*ŚPA* "and" + emphatic partikel /kā/) translating Skt. *bhūyāḥ* "more" (p. 10), but in Skt. Kvi *na bhūyasyā mātrayā* "not in specially high degree (cf. Edgerton p. 411)" and the predicate *hr̥ṣyati* "he is happy" does not correspond to Toch. *maiyya t[SA]msente* "they promote the power", moreover *ŚPA* could not come in the beginning of a sentence, and the geminated *kk-* shows an independant word.

⁴⁶ Sieg supposes *nraiye(ne tai)knesa wnołmi* from Lévi's transcription, but in the image it reads *caiy tai-*.

⁴⁷ Sieg reforms this word to *mantanta* "not at all" (*mā-nta-nta*), but *taka* "then, certainly" is surely to be read. I suppose that *mā* "not" is not used, because the intensifying particle *nta* (next word) is used in a negative sentence with negative sence.

⁴⁸ Toch. verses 8–9 to Skt. Kvi XXVII: *tatra(tane) katamat karma yena samanvāgataḥ(ksa semi) pudgalo(onolmi) narakeṣ(nraiye)ūpapannaḥ(cmetśiśc, yamantRA) paripūrṇaṃ(po yknesa) nairayikam āyuh kṣapayitvā cyavati. ucyate. ihaikatyena narakīyaṃ karma(yāmoR) kṛtaṃ bhavaty upacitam (kraupenTAr). sa(cey) tat(cew) karma kṛtvā (yāmorsa) nā(mā)stīryati(parśkaṃ). na(mā) jīhrīyati (kwipeññentRA) na vīgarhati na jugupsati na deśayati nācaṣṭe na vyaktīkaroti nāyatyāṃ saṃvaram āpadyate. bhūyasyā mātrayā hr̥ṣyati(maiyya t[SA]msente). prītim utpādayati(kātkem plontontRA). yathā (MAkte) devadatta(devadatte)kokālikādayaḥ. idaṃ karma yena(taiknesa) samanvāgataḥ pudgalo(onolmi) narakeṣ(nraiye)ūpapannaḥ(tetemoṣ) paripūrṇa(solmem)nairayikam āyuh(śaul) kṣapayitvā cyavati (śāyem).*

they regret 懺悔 (and) shame themselves 慙愧 just in (their) heart 非增上心(?). 11 They do not achieve the confession, also do not : negrect, cannot still also renounce it 棄捨. : (Even) if they are born in the hell 墮於地獄, with the result of his deeds 以是業故 :

4 *rtsa śaul śāyem (tu)m(e)m⁴⁹ n(r)aimem laito⁵⁰ntRA* 12⁵⁰ : *MAksu no yāmoR, MAkcewsa tne onolmi : cmentRA nrai⁵¹yntane istak entwe laitontRA : tane ſemi ksa onolmi yām[o]r yāmoS* :

the persons live a half life 地獄半天, they go out (←fall off) from the hell 不盡其壽(?). 12 : (It is) however the "deed", with which the persons 衆生 there : would be born in the hells 墮於地獄, then they go out (←fall down) immediately 暫入即出. : There some persons 若有衆生 (who) did the deed :

5 *nrai⁵²yne cmely(←lñ)esa ka(krau)p[au] ŠPA tākanme* 13⁵¹ *cey cew yāmorsa parskam onmi⁵³m yamantRA : kwipeññentRA ŠPA ykāmŠAññentRA mrauskantRA : RAtkware ŠPA cem⁵⁴tS, Nno Nno on[m]i⁵²m tākam kwri* :

with the birth in the hell 造地獄業 had also accumulated them. 13 With this deed they would feel fear 作已怖畏, regret, : and feel shame 生慙愧心, feel disgust 厭惡 (and) aversion, : and (it) would be a severe 慙重 remorse 懺悔 for them again and again, if :

6 *mā no yāmor ce_u, a(kek campe)[m]⁵³ nauTAssi* 14⁵⁴ *MA[k](t)e (yāmoR_u) nau[Š_u] a[j]ātaśatruñ lānte : kowsa ra pātRA pelaiknešše lānt wrocce : empele ra no yāmu ſeyne yāmor su : onmin no*

⁴⁹ This is a Sieg's supplement, but it is not suitable from the context. I suppose that this part corresponds to Skt. Kvi XXVIII *pudgalo narakeśūpapanno*, because of *ywārtsa śaul śāyem* (= *ardhanarayikam āyuh kṣapayitvā*), and our text could be *(wnol)m(i) n(r)aimem laito⁵⁰ntRA*, because *m* of *(wnol)m(i)* is smaller than next *mem*, so it should be an under part of a ligature, and *(l)* of *(wnol)m(i)* can be seen on the back side, namely it is turned over.

⁵⁰ Toch. verses 10–12 to Skt. Kvi XXVIII: *tatra(tne) katamat(MAksu) karma(yāmor) yena(MAkcewsa) samanvāgataḥ pudgalo(onolmi) narakeśūpapanno(nrai⁵¹yntane cmentRA) 'rdhanairayikam(ywārtsa omte) āyuh (śaul) kṣapayitvā cyavati(śāyem). ucyate. ihaikatyaena(šeme ksa wno⁵²lmi) nārakīyam(yolain) karma(yāmor) kṛtam(yamantRA) bhavaty upacitam(kraupenTArne). sa tat kṛtvā(cew yāmorsa) nāstīryati(mā parskam) na jīhrīyati(mā kwipeññentRA) na vīgarhati na jugupsate na deśayati nācaṣṭe na vyaktīkaroti. nāyatyām samvaram āpadyate. api tu na bhūyasyā mātrayā hrīyati. na prītim(Lévi: pritim) utpādayati. idaṃ karma yena(cpi yāmorntse okosa) samanvāgataḥ pudgalo narakeśūpapanno(cmentRA nreyne) 'rdha(ywārtsa)nairayikam āyuh(śaul) kṣapayitvā cyavati(śāyem).*

⁵¹ Toch. verses 13–18 are quoted in TEB Band II Texte und Glossar von W. Thomas (1964) pp. 67–68, and Pinault publishes the same text in Instrumenta Tocharica (the body: pp. 209–212 and Références bibliographiques: pp. 213–219). Pinault uses the translations and interpretations of Sieg and Lévi with his corrections. Sieg used Lévi's reading, because he could not see the photos in that time. If Lévi's study was not correct, followers cannot study exactly, i.e. one cannot study documents without correct transliterations and transcriptions by means of exact checking of the folios (see following footnotes).

⁵² Pinault: "wenn die Reue ihnen immer und immer stechender werden wird, werden sie auch nicht imstande sein, jene Tat (endlich) zu vernichten.", Sieg: "da sie" Both translations are not logical. The if-sentence is from *kwri* "if" (the end of the verse 14c) until the end of the verse 14d.

⁵³ This is a Pinault's supplement (Instrumenta Tocharica p. 210), and Sieg's is *ā(ram āñmtsa)* "aufhören? in ihrem Innern?". On the photo I see *a-*, so Pinault's is better, but Skt. version is so different, that I am not sure how to supplement. All seven verbs in the Toch. verse 14 are subjunctives, not mixed with pres. and subj. as Sieg mentions.

⁵⁴ Toch. verses 13–14 to Skt. Kvi XXIX: *tatra(tne) katamat(MAksu) karma(yāmoR) yena(MAkcewsa) samanvāgataḥ pudgalo(onolmi) narakeśūpapannamātra(cmentRA nrai⁵¹yntane istak) eva cyavati(laitontRA). ucyate. ihaikatyaena(tane ſemi ksa onolmi) nārakīyam karma(yāmor) kṛtam(yāmoS) bhavaty(tākan) upacitam(kakraupau) ca(ŠPA). sa(cey) tat(cew) kṛtvā(yāmorsa)stīryati(parskam). jīhrīyati(kwipeññentRA). vīgarhati vijugupsati ācaṣṭe. deśayati. vyaktīkaroti. āyatyām samvaram āpadyate. na punaḥ(Nno Nno) kurute. sa cen(kwri) narakeśūpapadyate upapannamātra eva cyavati.*

they, however, cannot make this deed disappear 更不重造 finally. 14 Like 如 the deed of the king Ajātaśatru 阿闍世王 in the former time, : he did kill 殺 (his) father 父, the great regal king, : he had made also terrible deed to him(= his father), : he, however,

07-C2 (K3b) #33

1 *posTAṃ yama[s]ate mrau(skāte) [15]⁵⁵ weṇa pūḍṇākt[e c]. .r. + .[ñ].⁵⁶ [k](a)ntwa[s]a : brahmasvar weksa weṇentanne posa śpālmem : walo rṣākeṃtSA TAñwaññeṇca po śaiṣṣe : śaiṣṣe TAñwantsiś*,

regreted (and) felt an aversion afterwards. 15 The Buddha-god 世尊 spoke 說 with (his) language (of Cakravartin), : with the voice of Brahmasvara, (i.e.) the best of all in speakers. : The king of sages, the lover of all the world, : for the sake of loving the world

2 *śloṅke ṣerpsa [c]e [a]rthā <16> empelona ra yāmwa tākaṃ yāmornta : āñm naKAlñesa nuttsāna pesT, klautkontRA : pākri yāmorsa wlāwalñesa tumem ŠPA : eṃṣketse⁵⁷ witskai ra[s]salñe*

showed 言 the meaning in the strophe 偈. 16 Even if terrible deeds are made 若人造重罪, : with self-blame 作已深自責 the disappearings (of terrible deeds) come(←become) true, : with clear deed and then with control 懺悔更不造(?), : an eliminating(←tearing) of the lasting root 能拔根本業

3 *tuntse⁵⁸ weskau <17> s(e)⁵⁹ [t](e)[yā]kne^osa yāmor yāmu ket tākaṃ : cmeTAr ra nraiṇyneramer no pesT(.) tSAIpertRA : tusāksa aikne ŠAñ yolaina yāmornta : nāktsy aiśaumyepi putkalñe*

I teach(←say) it. <17> [Who] made a deed in such a way, for him (it) would be (as follows) : even if he is born in the hell 暫入地獄, he is, however, saved very quickly 即得解脫. : Therefore also (it is) a duty to blame their own bad deeds,

⁵⁵ Toch. verse 15 to Skt. Kvi XXIXa: *yathā(MAkte) rājājātaśatruḥ(ajātaśatruñ lānte). tena devadat-tasahāyēnānantaryakarma (yāmor) kṛtam(yāmu ṣey). pitṛvadhah(kowsa pātRA).*

⁵⁶ Pinault supplements *-(śc) d(eśit yāmoṣ) kantwasa*, but I cannot see such remains of the characters in the image. The allative *-śc* is supposed by Sieg (p. 12) and followed by Pinault, but it is strange that *Ajātaśatru* spoke to the Buddha. There is no connection between *Ajātaśatru* and Ms. Hoernle 149, 26/30, 3 in TEB II p. 64 as Sieg mentions (cf. p. 12, fn. 1). So the subject should be *pūḍṇākte* "Buddha-god", moreover I can recognize neither *-śc* (*c* is not seen as underpart of the ligature) nor *-śc d* (*d* does not exist), and it is difficult to understand "with a language (which) made a confession" (Pinault's "mit Beichte machender Rede" is not appropriate because of pp. obl. *yāmoṣ*). I would tentatively supplement *cakravātñe* "world rulership" whose *c*., *r*., and *ñ*. can be seen, and *cakravātñe-kantwasa* "with the tongue(=speech) of Cakravartin" could be an apposition with _ "with the voice of Brahmasvara". It means that the verse 16 contains Buddha's speech (the strophe) with his dignity.

⁵⁷ Sieg and Pinault: "bis auf". This word is not a preposition *emske*, but an adj. *eṃṣketstse* "vollständig" (TEB p. 171) "lasting" (Adams p. 74).

⁵⁸ *tuntse* is a neut. gen. of demon.pron. *su* "of it" functioning as an attributive, partitive or objective. I prefer the latter because of the word-order, although an objective gen. stands with participle. Another possibility is *metri causa* instead of *tu* as *tū weñau* below in the line 6.

⁵⁹ Pinault: *se(m)*, Sieg: *s(u)*, but I can see neither *-m* nor *-u* in the image, and both of these suggestions are not appropriate because of *kete* (gen. relat.pron.). The left of *s* is turned over from the back side (the space for two akṣaras is for verse-number 17). I suppose that it could be relat.pron. *se* (←*k_use*) meaning "who made an act in such a way", and next sentence "for him it will be (as follows)", so pāda *a* consists in two sentences. It is possible that *se* is used alone, and *k_use* with *su* "whosoever it may be" in this text.

4 *tumem yāmtsi* 18 [i]ntsu no yā⁶⁰mor yāmu mā no kakraupau : cew ra no weñau šeme
PAisko PAkyaušso : tane ksa wnołme kektseñtsa yolo yāMAñ : reki palskosa yāmTAr
 yāmor yo

and then to make a clever decision(←division) 18 Now then a "deed"業 (which is) made and
 not gathered (作而不集). : I will also teach(←say) that. You must hear one thought! :
 There somebody 若有衆生 would make an evil with a body 身, : he would make 造 an
 evil deed 諸惡業 with speech (and) thought 口意.

5 *lainā*⁶⁰ 19⁶¹ *sū ce* [y]ā[m]orsa *prāskam māka kwipentRA* : *onmiñ yamastRA ykāmšantRA*
pesT, *TArKANam* : *se yāmor yāmu mā kakraupau* [MA]sketRA : *ktow ramT*,
ŠAkt(a)lye mā posTAm aiśai yāmu : 20⁶² [k]_(u)[e]

19 With this deed he would feel fear 造已怖畏, feel much shame 慙愧, : regret 深自悔責, feel
 disgust (and) give up 遠離. : This is a deed (which is) made 作 (and) not gathered 不
 集. : Like a scattered seed (it is) not recognised afterwards. : 20 Whatever

6 no *sū yāmoR*, *kakraupau mā no yāmu* <:> *MA[k](t)e yāknesa KArsanalle tū weñau* : tane
k_use w<n>ol[m]e mamāntaš cew [p]alskosa : *reki kca weŠŠAm yolo yām[ts]i ñewetRA*
 21⁶³ *mā no yamaŠAm [mā] tu*

a deed, however, is gathered (and) not made 自不作業. : With such a manner to be known,
 that(←it) I would teach(←say). : There who(ever) a person with malice thought 以惡心
 故 : says some word, utters to make evil 勸人行惡, 21 he however does not make, does
 not ... it

⁶⁰ Sieg supplements *yolain mā* in the end because of the context, but *yolainā* is surely *metri causa* for the obl.sg. /yolain/, and it could not be confused.

⁶¹ Toch. verse 19–26 to Skt. XXIII–XXVI and to Chin. T80, 893c14–21 (the theme of 作 "making" and 集 "gathering" mentioned after the verse between 地獄 "hell" and 初樂後苦 "first happy, after suffering"): 復有業作而不集。若有衆生。身口意等。造諸惡業。造已怖畏。慙愧遠離。深自悔責。更不重造。是名作而不集。復有業集而不作。若有衆生。自不作業。以惡心故。勸人行惡。是名集而不作。復有業亦作亦集。若有衆生。造諸業已。心無改悔。而復數造。亦勸他人。是名亦作亦集。復有業不作不集。若有衆生。自不造業。亦不教他。無記業等。是名不作不集。Similar expression is T721, 31a14–16 (after 地獄 "hell"): 有作而集。集而不作。作而不集。作而集者。則決定受。集不作者。不決定受。作不集者不決定受。(Karashima's suggestion). If it is correct (the Toch. verse 19–26 to the Chin. theme 作/集 and to Skt. Kvi XXIII–XXVI *karma/upacita*), then the order of the Chin. (地獄 → 作/集) is reversal of the Skt. (*karma/upacita* → *naraka*), while the Toch. is identical with the Chin. This could show that the Skt. Kvi was changed through many years and written in 15th A.D. (cf. Lévi p. 1, 1410–11 J.-C), while the Toch. was written in 5–6th A.D. from the palaeographical point of view (cf. Tamai p. 372, THT240).

⁶² Toch. verse 19–20 to Skt. Kvi XXIII: *tatra katamat(intsu) karma(yāmor) kṛtam(yāmu) nopacitam(mā kakraupau)*. *ucyate. yat(ce) kṛtvā(yāmorsa) karma āstīryati(prāskam) jihreti(māka kwipentRA) vīgarhati vijugupsati deśayati ācaṣṭe vyaktīkaroti. āyatyām samvaram āpadyate. na(mā) punah(posTAm) karoti(aiśai yāmu)*. *idam(se) karma(yāmor) kṛtam(yāmu) nopacitam(mā kakraupau)*.

⁶³ Toch. verse 21 to Skt. Kvi XXIV: *tatra katamat(k_use) karm(yāmoR)nopacitam(kakraupau) na(mā) kṛtam(yāmu)*. *ucyate. yat(MAkte) karma kāyena(yāknesa?) paripūrayitavyam(KArsanalle?)*. *tatra(tane) pra-duṣṭacitto(mamāntaš cew [p]alskosa) vācam(reki) bhāṣate(weŠŠAm) evam(tū) te kariṣyām(weñau)īti*. *idam karmnopacitam na kṛtam*.

The Toch. translation is different from the Skt. version. It is possible that the Skt. version was changed.

07-D2 recto (K4a, recto because of the folio number 34, 07-D should be put here, parallel text is THT521 infra, the figure 22a etc. is the verse number)

- 1 *yāmtsi pyū*(TKAŠŠAṃ :) /// (22a)
 come about to make (it) 不作不集(?). : ...
 2 *palsko śpā* /// (THT521r1; 23b begins)
 the thought (is fine) ...
 3 *cā[K]KA[R]*, *KArS.* /// (THT521r2; 24b)
 Cakra to know(?) ...
 4 *(yā)mor tne pāl(sk)o(sa)* /// (THT521r3)
 (a deed) there the thought ...
 5 *kuse su ai ..* /// (THT521r4)
 Whoever is the ...
 6 *tākarmem ..* /// (THT521r5)
 having been ...

07-D1 (K4b) #34 verso

- 1 *(ekñi)ññe eñka(skentRA)* ///
 (they) seize (possessions) ...
 2 *(śātem ostne) TAnmaske(ntRA)* ///
 (they) are born (in the rich house) ...
 3 *(snai)ci MAs[k]e[nt]RA* ///
 they are poor ...
 4 *(tatāka)rmem posTAṃ* /// (THT521v1)
 after having been ...
 5 *campem ṣñi ..* ///
 they can ...
 6 *ntRA ekñiññ[e]* ///
 they ... the possessions ...

THT 521r (Š 92.55; verse 23a–26 & 1–6a)

- 1 /// (*wānta*)[r]w[a]ts *yamaLLAññe* : (23b) *palsko śpālmem ste palsko ypar[we]*⁶⁴ + + + :
 (altogether 25 *akṣaras* are missing between line 1 and 2)

⁶⁴ Toch. verses 23 and 24 to Skt. Kvi XXV (parallel text: Uv 31.23 and 24 = Dhp 1 and 2, after Sieg p. 17):
tatra katamat karma kṛtaṃ copacitaṃ ca. ucyate. yat karma sāmācetanikam.
 a) *yathoktaṃ bhagavatā.*

(Uv 31.23ab) *manahpūrvaṅgamā dharmā manah(palsko)śreṣṭhā(śpālmem) mano(palsko)javāḥ(yparwe?)*

(Uv 31.23cd) *manasā cet pradūṣṭena bhāṣate vā karoti vā*

(Uv 31.23ef) *tatas(tumem) taṃ duḥkham(lakle) anveti(yam) cakram(cāKAR) vā vahataḥ padam*

(Uv 31.24ab) *manahpūrvaṅgamā dharmā manahśreṣṭhā manojavāḥ*

(Uv 31.24cd) *manasā cet prasannena bhāṣate vā karoti vā*

doing of things : The thought is excellent, the thought is first ... :

2 /// (23 ⁶⁵ *tumem cwi lakle ompos*)[TA] *yam cmelane* : (24b) *yāmorše cāKAR*, ⁶⁶
KAršnāmane tse(nketRA :) (24c, 24d, 30 *akṣaras* are missing)

23 Then his suffering goes to birth afterwards, : (as) the wheel of the deed (which is) cutting
 (and) arises. :

3 /// (24 *MAksu no* ⁶⁷ *yā*)*mor yāmu śleK ŠPA kakraupau* ⁶⁸ : *k_use sū yāmor tne*
PAI(s)ko[s](a) ⁶⁹ + + + + : (28 *akṣaras* are missing)

24 Then now the "deed" (which is) made and also gathered 亦作亦集. : Whatever deed with
 thought ...

4 /// (2)[5] *k_use no su yāmor mā yāmu mā kakraupau* : *k_us(e) su aitka* ⁷⁰ + + + + + + + + :

25 Whatever then "deed" (which is) not made (and) not gathered 不作不集 : Whoever
 (person of) ... (32 *akṣaras* are missing)

5 /// (26) || || *bahudantākne* (4 x 5/5/8/7) || [*ś*]*emi ksa wnołmi skwaso(ñc tne nauŠAK*
ta)tākarmem ⁷¹ + + + + + + + + + + (: (1b) (25 *akṣaras* are missing)

26 || || in (the metre of) Bahudantāka || Some ones there, having been happy formerly, ...

6 /// *yakne weñau šeme PAIsko PAklyaušso* : (1c) *tane ksa še(mi)* (35 *akṣaras* are missing)

I teach a manner. You must hear (just this) one thought! : There some ones ...

7 /// (o)[*mpo*]*sTā(←sTAm) onmissoñc no MAskentRA* ⁷² : (*I* ⁷³) *cai no [o](nolmi)*
 (30 *akṣaras* are missing)

they are remorseful afterwards. : The persons, however, ...

8 /// (*ekñ*)*ñ[e]nta po ayāto KAl(pāsk)em* ⁷⁴ + + + + (2c) (45 *akṣaras* are missing)

(Uv 31.24ef) *tatas taṃ sukham anveti chāyā vā anuyāyinī.*
idaṃ karma kṛtaṃ copacitaṃ ca.

⁶⁵ Sieg's supplement according to Skt. Kvi XXV (Uv 31.23e, see supra).

⁶⁶ This word could correspond to Skt. Kvi XXV (Uv 31.24) *cakram*, but other words in Toch. do not fit to Skt. According to Sieg (p. 16) there is another version (Rockhill's translation p. 166 "whose head was cut off by a wheel"), which could fit to our Toch. version.

⁶⁷ This is Sieg's supplement, but it could be *k_use no su*, because this passage is a reverse version of the next verse 26 (line 4 infra).

⁶⁸ This passage could correspond to the beginning of Skt. Kvi XXV *katamat karma kṛtaṃ copacitaṃ*.

⁶⁹ This passage could correspond to Skt. Kvi XXV *yat karma sām̐cetanikaṃ*, if *PAIskosa* could mean "intentional", but I cannot find an appropriate word for four syllables (*aiśai yāmu*?).

⁷⁰ Toch. verse 26 to Skt. Kvi XXVI: *tatra katamat(k_use) karma(yāmor) na(mā)iva kṛtaṃ(yāmu) na(mā)ivopacitaṃ(kakraupau). ucyaṭe. yat(k_use) karma sām̐cetanikaṃ svapnāntare(see infra) kṛtaṃ kārtaṃ vā. idaṃ karma naiva kṛtaṃ naivopacitaṃ.*

According to Sieg this could be a privative **eytkatte* from √wātk "to distinguish" meaning "unconscious" which fits for Skt. *svapnāntare* "within a sleep", and Sieg corrects Lévi's *karma sām̐cetanikaṃ* (it reads *sām̐cetanīyaṃ*, cf. Kudo p. 82) to *karmāsām̐cetanikaṃ* (*karma* + a-privative), but no correction would be better, if *svapnāntare* corresponds to Toch. *aitkañte*. When this passage is a converse version of the Toch. verse 25, it could be followed by *PAIskosa*.

⁷¹ It reads *tatākarmem*(=Skt. *bhūtvā*) in 07-D2 line 6, and this passage corresponds to Skt. Kvi XXXIII *sa-manvāgataḥ(śemi ksa) pudgalaḥ(wnołmi) pūrvam(nauŠAK) sukhito(skwasoñc) bhūtvā(tatākarmem)*.

⁷² According to Sieg this passage could correspond to Skt. Kvi XXXIII *dattvā ca khalu pratisārī bhavati*, but I am not sure because of *onmissoñc* "remorseful" ≠ Skt. *pratisārī* "circulating". I prefer *sa paścād (omposTAm) daridro(onmissoñc) bhavati(MAskentRA)* for this.

⁷³ Toch. verse 1–2 to T80, 893c22–24: 復有業初(*nauŠAK*)樂(*skwasoñc*)後苦。若有衆生(*śemi ksa wnołmi*)。爲人所勸。歡喜行施。施心不堅。後還追悔。以是因緣。生在人間。先雖富樂(*ekññenta po ayāto KAlpāskem*)。後(*omposTAm*)還貧苦(*onmissoñc*)。是名先樂後苦(*skwassu posTAm lakle wārpñāntRA*)。

they obtain all pleasant possessions. ...

THT 521v

1 /// (s)kw(a)[ss]u [p]os[T]ä(←sTAm) lakle wärpnātRA⁷⁵ [:(2)] (MA)[k]sū ⁷⁶(no yāmor)
(34 akṣaras are missing)

happy, (but) afterwards suffers grief. : (3a) The "deed", however, ...

2 /// (aiske)[nt]RA kauc eṅkask[e]ntRA laklesa : aiskema[n](e āyor)⁷⁷
(29 akṣaras are missing)

They give ... (and) seize ... firmly(←high?) with suffering. : Giving a gift ...

3 /// onmiṃ yamaskentRA katkemanē MAskentRA : 3⁷⁸ [y]. (28 akṣaras are missing)

They (does not) regret (and) are glad. : 3

4 /// (tā)[k](am) orocci tāw preścyaine ekñiñṇesa tsmenRA śateñ, (MAskentRA)
(25 akṣaras are missing)

They would be great (and) in this time they grow with the possessions (and) they are rich ...

5 /// <: > [s]ū se yāmor ste k_ucesa onolmi n[au]Ṣ, LAklesoñc, (tatākarmem posTAm
(07-D1v4) skwasoñc MAskentRA : 4) (07-E1r1) (13 akṣaras are missing)

This is the deed, with which persons are happy after having been unhappy formerly. : 4 ...

6 /// (nauṢAK, skwa)soñc tākaṃ skwasoñc posTā(←sTAm) MAskentRA : semi [ksa]
w[n]o(lmi) (31 akṣaras are missing)

(he who) would be happy formerly are happy afterwards. : Some persons ...

7 /// (po)sTā(←sTAm) ṢPA kātkeṃ tusa mā onmisoñc MAskentRA : (sn)[ai] (ruwe āstre āyor
se taise āstre oko yaṃnmātsiśco tusa wno(lmi) kātkeṃ ṢPA 5) (07-E1r3)//

⁷⁴ According to Sieg this passage could correspond to Skt. Kvi XXXIII *ādhyeṣu mahādhaneṣu mahābhogeṣu kuleṣūpadyate*, but the construction is different. I prefer *mahādhano bhavati* for this.

⁷⁵ This passage corresponds to the end of Skt. Kvi XXXIII: *pūrvam sukhito(skwassu) bhūtvā paścād(posTAm) duḥkhito(lakle) bhavati(wärpnātRA)*. Skt. *bhūtvā*(=Toch. *tatākarmem*) is presumably *metri causa* omitted, or because of another Skt. version. From the verse number 3 in the line 3, it could be here the end of the verse 2, although the space is only for the punctuation in the image. And then the verse 3 begins here, corresponding to Skt. Kvi XXXIV: *katamat(MAksū) karma(yāmor)* ...

⁷⁶ Sieg's supplement after Skt. Kvi XXXIV and translation (p. 19): *(MA)ksū (no yāmor k_ucesa onolmi nauṢ LAklesoñc tatāka)rmem posTAm* [K4b 4] *(skwasoñc MAskentRA :)* "Welches ist (aber die Tat, durch welche Wesen, die vorher unglücklich) gewesen waren, nachher (glücklich werden)?"

⁷⁷ Toch. verse 3–4 to Skt. Kvi XXXIV: *katamat(MAksū) karma(yāmor) yena(k_ucesa) samanvāgataḥ pudgalah(onolmi) pūrvam(nauṢ) duḥkhito(LAklesoñc) bhūtvā(tatākarmem) paścāt(posTAm) sukhito (skwasoñc) bhavati(MAskentRA)*. *ucyate. ihaikatyo dānaṃ samādāya yācitah samānaḥ pratijānīte (kauc eṅkaskentRA?)*. *kṛcchreṇa(laklesa) dadāti(aiskentRA)*. *dattvā(aiskemanē) tu dānaṃ(āyor) paścāt prītim (katkemanē) utpādayati(MAskentRA)*. *sa yadā manuṣyeṣūtpadyate daridreṣu kuleṣūtpadyate. tasya paścāt te bhogā abhivṛddhim(ekñiñṇesa) gacchanti(tsmenRA)*. *atra cāniruddhasyāvadānaṃ vaktavyam. tena kila rājagṛhe śyāmākataṇḍulabhaktam upariṣṭha(←ṣṭa)sya pratyekabuddhasya piṇḍapāto dattaḥ. taddivasam (tāw preścyaine) eva rājñā tuṣṭenāṣṭau mahāgrāmā dattāḥ*.

=== many passages which are not corresponding to Toch. ===

tena hetunā pūrvam daridro bhūtvā paścān mahādhano(śateñ) bhavati(MAskentRA). *idaṃ(sū) karma(yāmor) yena(k_ucesa) samanvāgataḥ pudgalah(onolmi) pūrvam(nauṢ) duḥkhito(LAklesoñc) bhūtvā(tatākarmem) paścāt(posTAm) sukhito(skwasoñc) bhavati(MAskentRA)*.

⁷⁸ Toch. verses 3–4 to T80, 893c24–27: 復有業(MAksū no yāmor)初苦後樂。若有衆生。爲人勸導。挽仰少施(aiskemanē āyor)。施已歡喜(katkemanē)。心無慙悔(onmim)。以是因緣。生在人間。初時貧苦。後還富(śateñ)樂。是名初(nauṢ)苦(LAklesoñc)後(posTAm)樂(skwasoñc)。

and afterwards they are glad, then they are not remorseful. : This gift (is) pure (and) without dust(?), so pure in order to obtain the fruit, then persons are also glad. 5 ...

8 + + + + + .. *yśāmnā śateṃ ost[n]e TAnmaskentRA ekñiññe[sa] (kekenoṣ, :) ///*

Among human beings they are rich in the house provided with the possessions ...

07-E1 (K5a)

1 (*ekñiññe*)nt(a) [KA](lpā)sk(e)m <:> (THT521v5) *sū se yāmo(r ste) k_ucesa onolmi n[au]Ṣ*
LAklessoñc tatākarm[e](m) posTAṃ skwass[oñ]c MA[s]kentRA (: 4) (12 akṣaras are
missing)

They obtain the possessions. : This is the deed, with which persons are happy after having been unhappy formerly. : 4 ...

2 (THT521v6) *nauṢAK, skwa[ss]oñc tākaṃ skwa[ss]o(ñc p)osTAṃ MAskentRA [:] (5b) ṣemi*
ksa wnołmi aiskeman(') āyoR, katkemanē eñKAskentRA āyor ai[ly](ñ)e .. + + <:> (5c)
 + + + + + + + + + +

(he who) would be happy (already) formerly are happy (also) afterwards. : Giving gift (and) enjoying some persons practice(←seize, after Chin.) a gift-giving ...

3 (*nauṢ, po*)s(TA)ṃ *ṢPA kātkeṃ tusa [m]ā o[n]miss[o]ñc MAskentRA : (5d) sn[ai] ruwe⁷⁹*
āstre āyor se taisa āstre oko yaṃnmātsiśco tusa wno(lmi kātkeṃ ṢPA 5⁸⁰) + + + + + +
 + +

formerly and afterwards they enjoy with it(←gift), they are not remorseful. : This gift (is) pure (and) without dust(?), so pure in order to obtain the fruit, then persons are also glad. 5 ...

4 (*yśā*)[m](na) *śateṃ [o](st)n(e TA)[nm]as[k]e(n)tRA ⁸¹(e)◌[k]ñiññesa kekenoṣ, : tākaṃ*
orocci ktsaitSAññe śmanme tsmemTArne(←me) ka waipēccenta + + + + + + + (: sū se
yāmor ste k_ucesa o-)

among human beings they are born in a rich house provided with the possessions. : When they become elder(←big), (and) an old-age comes to them, also the possessions grow to them ... : This is the deed with which

5 (*nołmi s*)kw(as)[s](o)ñc *PARwe tatākarm[em] skwassoñ[c] pos[TA]ṃ [MA]skentRA : tūsa*
ket āñme skwassu ṣek nessi aiṢṢAll(') āyor ka[t](k)emane ṣe(k) + + + + + + (6⁸²
MAksu no yāmor k_ucesa tne)

⁷⁹ This word is unknown (Sieg: "ohne Bedenken?", Lévi: "sans regret?"), and this passage has no parallel in Skt. Kvi XXXV. I think that *snai ruwe* and *āstare* should be an apposition, and *ruwe* could be a mistake for *ore* "dust, dirt" which makes sense. It would be a metathesis of *w* (←*o*) and *r* (-*u*) is a syllabic bearer or *svarabhakti*.

⁸⁰ Toch. verse 5 to Skt. Kvi XXXV: *katamat karma yena samanvāgataḥ pudgalaḥ pūrvam(nauṢAK) ca paścāc(posTAṃ) ca sukhito(skwassoñc) bhavati(MAskentRA). ucyate. ihaikatyō(ṣemi ksa wnołmi) dānaṃ (āyoR) yācitah(aiskemane) sa prahrṣṭaḥ pratijānīte prahrṣṭo(katkemane) dadāti. dattvā(āyor ailyñe)pi ca prītimān bhavati(eñKAskentRA?). sa yadā manuṣyeṣūpadyate. ādhyeṣu kuleṣūpadyate mahādhanēṣu mahābhogeṣu. atra bhadrīke nagare mīṇḍhakaprabhṛtīnāṃ caturṇāṃ dānapatīnāṃ vipāko vaktavyaḥ. taiḥ kila tagaraśikhī pratyekabuddhaḥ pīṇḍapātena pratipādilaḥ. atra vinayāvadānaṃ vaktavyam. idaṃ karma yena samanvāgataḥ pudgalaḥ pūrvam(nauṢ) ca paścāc(poaTAṃ) ca(ṢPA) sukhito bhavati (kātkeṃ).*

⁸¹ *e-* is difficult to see in the image. The under part is [em] of *-rmem* in the line 5 below.

persons, having been happy at first, are happy afterwards. : Therefore (he) who has desire(←whose desire) always to be happy, should always give a gift with joy(←joying) ...

6 The "deed", however, with which there

6 [w]n[o]lmi [m]aiwaññe[s]āk warñai entweK LAkle lyakāñ⁸³ + + + (: olyp)otse rano ktsaitsñai preścayaine mantanta kca sa[K], KA[l[pā]s[k]e]m s[e](K LAklessoñc MAskentRA :) + + + + (ket⁸⁴ krent wāšmoṃtse)

persons see (←visible?) suffering (and self-reproach?) and that happens (←then) through(←beginning with) youth indeed!: Moreover also in the old-age time they never obtain happiness, always they are unhappy. : ...

07-E2 (K5b) #35

1 meñki tākaṃ rinnaṣṣeñca mā tākaṃme KArtsene : m(ā) .. + + .. (spe)lk(e) yamaskem āyor aitsi all[o]ñkna waT, yāmtsi krenta yā(mornta 7) (13 akṣaras are missing)

It would be the lack of a good friend, and there would be for them no connector to goodness. : Not ... they make an effort to give a gift or to make good deeds (for) others. 7

2 + .. .m .e .. mā ra kātkeṃ āyorsa : cai kr_ii nta yśāmna cmentRA onolmi snaice ostne TA[n]maskentRA ekñiññesa meñkice : tā .. (15 akṣaras are missing)

... they are also not glad with a gift. : If persons are also born among human beings, they are born in a poor house (which is) lacking of possessions. : ...

3 [S]PA mu(s)k(enTA)r(m)e poyknesa : (s)e ○ se yāmor ste k_ucesa tne wnołmi nauS LAklessoñc posTAṃ rano LAklessoñc šeK MA(skentRA 8⁸⁵ MAksu no yāmor MAskcewsa wnołme snaitse)

⁸² Toch. verse 5–6 to T80, 894a1–4: 復有業初(nauSAK)樂(skwassoñc)後(posTAṃ)樂(skwassoñc)。若有衆生(ṣemi ksa wnołmi)。近善知識(aiskemane)。勸令行施(āyor)。便生歡喜(katkemane)。堅修(eñKAskentRA)施業。以(taisa)是因緣(oko?)。生在人間(yśāmna)。初時(PArwe)富樂(skwassoñc)。後亦(posTAṃ)富樂(skwassoñc)。

⁸³ According to Sieg this is a nom.pl. of adj. *lyaka*(?) "sehend" (Adams p. 566 following Sieg, *lākle-lyāka**). This word should be 3 syllabic by means of the accent low, and if this word is derived from *√lāk*, /lyākā/ is a pret. stem. Therefore I suppose that this passage could be e.g. *LAkle lyak āñm-nakalñe* "(are) visible of pain (and) self-reproach". *lyak*(←*lyāk*) is indeclinable (TEB p. 237), and *āñm-nakalñe* is used in 07-C2 v2, whereas the emphasized /-k/ in *maiwaññesāk warñai entweK* "then through youth!" is comprehensive.

⁸⁴ This is a supplement of Sieg, but I think that *ket* "whose (=who have)" is not sure because of *-me* "for them" of *tākaṃme* in 07-E2 line 1.

⁸⁵ Toch. verse 7–8 to Skt. Kvi XXXVI: *katamat(MAksu) karma(yāmor) yena(k_ucesa) samanvāgataḥ pudgalaḥ (wnołmi) pūrvaṃ(maiwaññesāk warñai entweK) ca paścāc(ktsaitsñai preścayaine) ca duḥkhito (LAklessoñc) bhavati(MAskentRA). ucyaṭe. ihaikatyaḥ kalyāṇamitra(krent wāšmoṃtse) virahito(meñki) bhavati(tākaṃ). sa dānaṃ(āyor) na(mā) dadāti(spelke yamaskem aitsi). na ca tena kiṃcit pāpakam karma kṛtaṃ bhavati. sa(cai pl!) yadā(kr_ii) manuṣyeṣūpapadyate(yśāmna cmentRA) daridreṣu(snaice) kule-ṣū(ostane)papadyate(TAnmaskentRA). alpānnapānabhojaneṣu(ekñiññesa meñkice).*

=== parable and verse, which are not given in Toch. and Chin. ===

idaṃ(se) karma(yāmor) yena(k_ucesa) samanvāgataḥ(wnołmi) pūrvaṃ(nauS) ca paścāc(posTAṃ) ca(rano) duḥkhito(LAklessoñc) bhavati(MAskentRA).

to T80, 893c27–894a1: 復有業(yāmor)初(maiwaññesāk)苦(LAkle)後(ktsaitsñai preścayaine)苦(mantanta saK)。若有衆生。離善知識。無人勸導。乃至不能少行(yāmtsi)惠施(krenta yāmornta)。以是因緣。生(cmentRA)在人間(yśāmna)。初時貧苦(ekñiññesa meñkice)。後還貧苦(muskenTArme)。是名初(nauS)苦(LAklessoñc)後(posTAṃ)苦(LAklessoñc)。

The order of Chin. (初苦後苦→初樂後樂) is reversal from Toch. and Skt. versions.

and ... they perish for them in every(←all) manner. : This is the deed, with which there persons are unhappy formerly (and) also always unhappy afterwards. 8 The "deed", however, with which a person, being even poor,

4 *ra[n](o) nesamane aiṣṣe[ñ]ca no MA^osketRA : ṣemi ksa wnołmi cmelane nauṢA māḱ(')*
āyornta āyoṣ tākaṃ nano nano [t]e(temoṢ :) + + + + + + + + + (kete?)

is also a giver. : Some persons would have formerly given many gifts, (and) again and again be born ...

5 *(ai)skem k_use mā lw[ā]k[e] KArtsauñemṭse⁸⁶ ta[t]ākaṢ : āyor no aitsi lāre tatākaR⁸⁷*
entsesñeṣṣe sananāmpa mā [p]als[k]o [TA]rkoṣ wRAn[TA](R⁸⁸ 9) (12 akṣaras are
missing) (mā?)

they give (to them), who were no pot of the virtue (=unworthy). : (Who) loves to give a gift do not mix(?) with (=refuse) greedy enemies (and) even destroy (them). ...

6 *(pest. o.)⁸⁹tanTArme [l]au(ka)ññāna yāmuwa⁹⁰ : palsko no yyairu ailñene āyor nano nano*
āklyi yāmu māka cmel[a cm]elan(e) : cey .. + + + + + + + + + + + + + + +

they would (not?) break(?) them away(?), (these are) done (for) a long (time). : The thought is, however, practiced in the gift-giving, again and again the learning is made in many births (and) births. : they ...

07-F1 (K6a)

1 + + + KA .. <:> waraṢAlñesa āklyisa a[ñ]mantse āyor aitsi ṣek cāñcan⁹¹me rilñecc[i]
no MAskentRA 10⁹² k[ā]ttsi no n[eSAṃ] ṣemi ksa (wnołmi) + + + + + + + + +
(ekaññiññenta-)

⁸⁶ *mā lwāke KArtsauñemṭse* corresponds to Skt. Kvi XXXVIII *apātrabhūteṣu*, although the case is different (nom. vs. loc.). The Skt. compound was divided into three words in Toch. with the gen. for the last part. Skt. *pātra* means "worthy", but the Toch. took its meaning as "cup" and translated it with *lwāke* "pot", while Chin. 不遇福田 "not rich farm" is good in semantics.

⁸⁷ According to Sieg *tatākar* is a translated word for Skt. *bhūtaṃ* (pp. nt.), but here I can see neither Skt. equivalent nor necessity of this word. I suppose that this passage is a subject of pāda *d*. i.e. a mistake for *tatākas* (pp. nom. pl. of *√nes* "to be").

⁸⁸ The end of pāda *d* is read in such a way by Sieg (p. 24), but in the image I see some another shape of akṣaras against this reading, i.e. *mā kalsno(←ām)TAr koṣntRA nta* "they do not mix(?) with (= refuse) greedy enemies (and) even destroy (them)". *√kāls* is used in THT 123r2 and THT497r4 and the meaning is not sure (Krause p. 236 "hineintröpfen?"), but from the context it could mean "to mix". Then we can understand the comitative *sanānāmpa* "(together) with enemies".

⁸⁹ This is Sieg's reading, but now I cannot see anything in the image. The next akṣara is after Sieg *TA*, but I see *ta*, and it could be *pest kotanTArme* (subj. 3.sg. of *√kaut*) "they would break them away", but it is not sure because of lacunae.

⁹⁰ *laukaññāna* is an adj. nom.pl.f. of *laukaññe* (not adv. as in Adams p. 562) "long" attributing to a substantival pp. nom.pl.f. *yāmuwa* from *√yām* "to make", which could have a perf. sence showing a present status.

⁹¹ Adams takes the root of this verb as *cānk-* (p. 253) presumably because of *cāñśā(m)* in THT139b5, but *ś* is a developed sound of /c/, not a palatal *k*. Therefore it should be *cāñc-* "gefallen" as in Krause p. 243.

⁹² Toch. verse 9 and 10 to Skt. Kvi XXXVIII: *katamat(MAksu) karma(yāmor) yena(MAskcewsa) samanvāgataḥ pudgalo(wnołme) daridro(snaitse nesamane) bhavati(MAsketRA) tyāgavān(aiṣṣeñca). ucyaṭe. ihaikatyena(ṣemi ksa) pudgalena(wnołmi) bahu(māka) dānaṃ(āyornta) dattam(āyoṣ) bhavati(tākaṃ). tiryaggateṣu manuṣyeṣu ca duḥśīleṣv abrahmacāriṣu. punaḥ(nano) punas(nano) tyāgacittam abhyastam. sa yadā manuṣyeṣūpā-padyate(tetemoṢ) daridro bhavati tyāgavān(aiskem) tena dānābhyaṣena. yat(k_use) tu tenāpātrabhūteṣu(mā*

... : With self practice (and) learning it pleases them always to give a gift, they are, however, open-handed(←abandoner). 10 Why are, however, some persons ...

2 *ts SAsweñ*“(:) *entsesa attsaik eśne [w]awālaṣ*”, *mā cāñcanme āyor aitsi olyapotse śateñ no : k_wse su tne wnołme snauki*⁹³ *ne k[e]stne [d]a[k](ṣi)ñāke[m](ts āyornt’ aiṣṣAm)* + + + + + (: *mā*)

Lords of possessions : are covered with meanness in eyes indeed, it does not please them to give a gift, (even though) they are very rich. : Whoever a person there gives gifts for worthy ones (even when a giver is) in poor(?) and hungry (state) ...

3 *mā[ka] lykwarwa mā rano ṣe[k ṣe]K, mā ○ āyorṣṣe kreṃt waṣmoṃmpa āklyi yāmu cmelane 11 sū cpī yāmorntse okosa wnołme ekñiññenta (māka yākne yānmāṣṣeñca MAsketRA : wa-)*

Not many times, also not always, not with a good friend, he made learning of gift in (his) life(←lives). 11 The person is an obtainer of possessions by means of the fruit of his deed in many ways. :

4 (ra)ṣṣAl(ñ)e[n](ts)e (meñ)k[ī]tsñesa no (e)ntse lāre MAskeTArne m(’) āyor aitsi cāñcamñne : te ṣarṃtsa wnołmi śateñ MAskentRA en[ts]eṣṣi no pra + + + + + + + + + + + (: *tumem*)

With want of practice, however, a meanness is beloved of him, it is pleasing to him not to give a gift. : With this cause persons are rich. (he is), however, mean ... : Then

5 (āyornta ṣek ai)ṣle palsko waRAṣṣAlle āyorne ṣeK, āKLAṣṣAlle āyormpa 12⁹⁴ kāttsi no wnołme śate MAsketRA cāñcanne ṢPA [āy]o[r ai]t(s)i + + + + + + + + + + + (: *k_wse su tne wnołme kre-*)⁹⁵

lwāke KArtsauñemtse) dānaṃ(āyor) dattam(aitsi) tena daridraḥ. yathā śrāvastyāṃ tatra vinaye tantravāyasya nidānaṃ varṇayanti. sa tyāgavān daridraś ca. punaḥ punas tyāgacittam(añmantse āyor aitsi) abhyastam (waraṣAlñesa āklyisa). idaṃ karma yena samanvāgataḥ pudgalo daridro bhavati tyāgavān(rilñecci).

T80, 894a5–8: 復有業貧(*snaitse nesamane*)而(*rano*)樂施(*aiṣṣeñca*)。若有衆生(*semi ksa wnołmi*)。先(*nauSA*)曾行(*āyoṣ tākam*)施(*āyornta*)。不遇福田(*mā lwāke KArtsauñemtse*)。流轉生死(*nano nano tetemoṢ*)。在於人道。以不遇福田故。果報微劣。隨得隨盡。以習(*waraṣAlñesa āklyisa*)施(*āyor aitsi*)故。雖處貧窮。而能行施(*rilñecci*)。

The order of Skt. (*ādhyo/matsarī*→*daridro/tyāgavān*) is reversal from Toch. and Chin. versions.

⁹³ This word *snauki* is obscure in meaning. Sieg: "Sorge(?)", TEB: "Mühe, Anstrengung" (p. 259), Adams: "care, concern" (p. 714, no connection with Skt. *sānuka*!). From the context I suppose that *snauki* concerns with *snaitstse* "poor", but the detail (inclusive of mistake) is in any way obscure.

⁹⁴ Toch. verses 11 and 12 to Skt. Kvi XXXVII: *katamat(kāttsi) karma yena samanvāgataḥ(semi ksa) pudgala(wnołmi) ādhyo(ekaññiññentats) bhavati matsarī(SAsweñ). ucyate. ihaikatyenālpamātram dānaṃ dattam bhavati śīlavati pātrabhūte na tu punas tyāgacittam abhyastam bhavati. yadā manuṣyeṣūpapadyate. ādhyeṣu kuleṣūpapadyate mahādhaneṣu mahābhogeṣu. tena dānaviṣeṣeṇa yat tena punas tyāgacittam abhyastam(āklyi) na(mā) bhavati sa tena karmaṇā matsarī(entse) bhavati.*

=== additional parable and verse ===

T80, 894a8–10: 復有業富而慳貪。若有衆生(*semi ksa*)。未曾布施(*mā cāñcanme āyor aitsi*)。遇善知識。暫行(*aiṣṣAm*)一施(*dakṣiṇākeṃts āyornta*)。值良福田。以田勝故(*okosa*)。資生(*ekñiññenta*)具足(*yānmāṣṣeñca*)。先不習故(*waraṣAlñentse māñkītsñesa*)。雖富(*śateñ*)而慳(*māyor aitsi cāñcamñne*)。

The Toch. version does not have exact parallel in Skt. There is no parable (*avadāna*) and Skt. Buddha's speech (*gāthā*) in Toch. and Chin.

⁹⁵ After F1 line 2.

one should always give gifts, one should always practice (his) thought in a gift, one should learn together with a gift. 12 Why is a person, however, rich, and is it pleasing to him to give a gift? ... : Whoever a person there

6 (n)[TA](m) onolmem dakṣiṇākents āyornt(') aiṢṢAm nano nano (cm)e(lane :)⁹⁶ [s](u) tom yārponta yāmorsa śāte ekñiññenta makāyākne yānmāṣṣe(ñca MAsketRA :) + + + + + + + + + + (aiṣṣe-)

gives gifts of worthy ones to good people again and again in lives, : he is a rich obtainer of merits (and) possessions in many ways with (his) deed. : ...

07-F2 (K6b) #36

1 [ñ](c)a ṢPA [MA]skeTAr su nauṣ cmelaṣṣe āklyisa 13⁹⁷ k(ātt)s(i no wnohme) [s]n(ai)tse MAsketRA entsesse⁹⁸ ṢPA mā cāñcanne āyor aitsi alye[nKAm](tS :) + + + + + + + + + + + + + + + +

and he is a giver because of the learning of the former live. 13 Why is a person, however, poor? And a meanness does not please him(self) to give a gift to(←for) others. : ...

2 (mā ā)[y]o(rn)e (ri)tTAṣṣeñca tākanne : mā ket ra nta kca aiṢṢAm k_use āyor tūsa snaitse MAsketRA su mā yāmorsa yārpontaṃtS(.) : mā ā[kl](y)[i] yāmu .. + + + + + + + + + + + + + + + + (tū-)

(he) would not be attached to(←in) his gift. : Who gives a gift to(←for) nobody at all, then(←with it) he becomes poor with no deed of merits, : he made no learning ...

3 [s](' e)ntsesse [Maske]tRA 14⁹⁹ k(ātt)s[i] ○ no wnohme keksentsa skwassu MASkeTAr tne mā palskosa k_uce ṣarm tūne tu weñau : yāmu yārponta .. + + + + + + + + + + + + + + + +

⁹⁶ This is a supplement of Sieg, but I see (cm)e(ln)e (tne :), because there is no trace of *la* after (cm)e.

⁹⁷ Toch. verse 13 to Skt. Kvi XXXIX: *katamat(kātsi) karma yena samanvāgataḥ pudgala(wnohme) ādhyo(śāte) bhavati(MAsketRA) tyāgavān(cāñcanne āyor aitsi). ucyate. ihaikatyena pudgalena(wnohme) bahu dānam(āyornta) dattam(aiṢṢAm) bhavati śīlavatsu(dakṣiṇākents?) pātrabhūteṣu(krentam onolmem?). punaḥ (nano) punas(yāmorsa) tyāgacittam abhyastam bhavati. sa tena karmaṇā(yāmorsa) yadā manuṣyeṣūpapadyate. ādhyeṣu(śāte) kuleṣūpapadyate mahādhaneṣu(ekñiññenta) mahābhogeṣu. yat tu tena punaḥ punas tyāgacittam abhyastam tena tyāgavān bhavati. yathānāthapiṇḍadena kila krakucchande samyaksambuddhe jetavanam niryātita. vihāraś ca kāritaḥ. evaṃ kanakamunau samyaksambuddhe kāśyape sarvārthasiddhe ca. bhūyaś ca maitreyasya suvarṇāstīrṇam niryātayiṣyati. idaṃ karma yena(āklyisa?) samanvāgataḥ pudgala ādhyo bhavati(MAsketRA) tyāgavān(aiṣṣeñca).*

T80, 894a10–12: 復有業富(śāte)而(ṢPA)能施(cāñcanne āyor aitsi)。若有衆生(k_use su wnohme)。值善知識(dakṣiṇākents?)。多修施(āyornta)業。遇(yānmāṣṣeñca)良福田(śāte ekñiññenta)。以是因緣(nauṣ cmelaṣṣe āklyisa)。巨富饒財。而能行施。

⁹⁸ According to Sieg this passage is a theme of §39A *asti karma yena samanvāgataḥ pudgalaḥ(←o) daridro bhavati matsārī* which is mentioned only in manuscript B (cf. Lévi p. 31 fn. 1). Kudo supposes that it could be confused with §38 which is stated before §37 (p. 31 fn. 10). Skt. *daridro* and *matsārī* are both adj. (Sieg: "arm und geizig"), but Toch. *entsesse* is a noun (cf. THT 16v6 *entsessemtS* the adj. is *entsesse*) and from the word order (ṢPA) this *entsesse* is a subject of the later part of pāda a (8/7 syllables). If this is so, I see another problem, whether the enclitic obl.3.sg. pron. -ne of *cāñcan-ne* can be a refl.pron. or not. If it is not, *cāñcanne* could be an idiom for the writer, or *entsesse* could be a mistake for *entsesse*. I prefer the former because of the word order (ṢPA) and the last passage of the verse 14, which shows a theme of meanness, but in any way I see here uncertainties because of the lacuna.

⁹⁹ Toch. verse 14 to T80, 894a12–15: 復有業貧(snaitse)而慳貪(entsesse)。若有衆生。離善知識(mā āklyi yāmu)。無人勸導。不(mā)能行(aiṢṢAm)施(āyor)。以是(tūsa)因緣。生在貧窮(snai MAsketRA)。而復慳貪(entsesse MAsketRA)。

then he becomes mean. 14 Why is a person, however, happy with body, not with mind there? I would teach(←say) the reason of that(←what) there. : (Who) made merits ...

4 *ra skwassu mā no palskosa : k_use no sū wnołme palskosa skwassu MAskeTAr tne makāyākne mā no skwassu kektseñ[s]a : yarpo a[y](āmtte) + + + + + + + + +*

also happy (with body), but not with thought. : Whoever a person happy with mind there in many ways, but not happy with body is : not to make a merit ...

5 *pal[sk]osa skwassu mā no kektseñ(←ñ)tsa 15¹⁰⁰ intsu no wnołme kektseñsa skwassu MAskeTAr tne taisāk rano palskosa sak wärpnātRA : yāmu yārpo(nta) (11 akṣaras are missing)*

happy with mind, but not with body. 15 The "person", however, (who) is happy with (his) body there, also in such a way with mind, enjoys happiness, : made merits ...

6 + + (tSA)[lp]au(w)o (po cm)elameṃ¹⁰¹ : k_use no su wnołme mā [k]ektseñāṣṣe sak_usa skwassu ma rano kca sak wärpnātRA PAlskoṣṣ[e] : pernēñKAlpatte [m]ā (11 akṣaras are missing)

released from all births. : Whoever a person (who is) not happy with happiness of (his) body and also does not enjoy any happiness of mind : are not to seize a worth ...

07-G1 (K7a)

1 + .. + + .. p(al)sk(osa) 16¹⁰² k_use no su wnołme ket śaul nanautau yāmornta no ykāk nesamnn[e] māwk nautanne poykn[e]sa : k_use c[e]y(, on)o[l]mi nrain(ta)m[em]¹⁰³ laitaṃ nrain(e) + + + + + + + + +

This part (貧而慳食) is lacking in Skt. Kvi. (both A and B). I think that Skt. version is not logical.

¹⁰⁰ Toch. verse 15 to Skt. Kvi XLIV–XLV:

XLIV. *katamaḥ(kāṭṭsi) pudgalaḥ(wnołme) kāyena(kektseñsa) sukhī(skwassu) na(mā) cittena(palskosa). ucyate. kṛta(yāmu)puṇyaḥ(yārpona) prthagjanaḥ kāyena sukhī(skwassu) na(mā) cittena(palskosa). yathā mahādhana-brāhmaṇagrhapatayo rājā ca māndhātā. ayaṃ pudgalaḥ kāyena sukhī na cittena.*

XLV. *katamaḥ(k_use) pudgalaś(wnołme) cittena(palskosa) sukhī(skwassu) na(mā) kāyena(kektseñsa). ucyate. yathārhan apuṇyaḥ cittena(palskosa) sukhī(skwassu) na(mā) kāyena(kektseñsa).*

=== additions (no corresponding passage in the Toch. version) ===

¹⁰¹ This is Sieg's supplement, but I prefer to read (tSA)[lp]au [p]o (cām)elameṃ, because there is no trace of wo after (tSA)[lp]au ([p]o is possible) and tSAlpauwo for -wa (nom.pl.f.!) is strange, because a mobile "o" does not come for /ā/, but for /ā/, and it is not (cm)e before la (there is no c) in the image.

¹⁰² Toch. verse 16 to Skt. Kvi XLVI–XLVII:

XLVI. *katamaḥ(intsu) pudgalaḥ(wnołme) kāyena(kektseñsa) sukhī(skwassu) cittena(palskosa) ca. ucyate. arhan kṣīṇāsravaḥ kṛta(yāmu)puṇyaḥ(yārpo). === no corresponding passages in Toch. ===*

XLVII. *katamaḥ(k_use) pudgalo(wnołme) na(mā) kāyena(kektseñāṣṣe sak_usa) sukhī(skwassu) na(ma) cittena(PAlskoṣṣe) ca. akṛtapuṇyāḥ(pernēñKAlpatte) prthagjanā utsannakulavaṃśā vastrānnapānavirahitāḥ paragrheṣu hiṇḍanti. tathā vyādhībhiḥ kuṣṭha-kṣayakāśajvarapāṇḍurogadadrupāmādhībhiḥ parigatā hastapāda-vikalāś cakṣurvihīnāś ca. ayaṃ pudgalo na kāyena sukhī na cittena(palskosa).*

T80, 894a16–20: (the Toch. verse 15) 復有業能令衆生(wnołme)得身(kektseñsa)樂(skwassu)。而心(palskosa)不(mā)樂。如有福(yārpona)凡夫。復有業能令衆生得心樂而身不樂(skwassu mā no palskosa)。如無福羅漢。(the Toch. verse 16) 復有業能令衆生(wnołme)得身(kektseñsa)心(palskosa)俱(taisāk rano)樂(skwassu)。如有福(yārpo)羅漢。復有業能令衆生(wnołme)得身(kektseñāṣṣe sak_usa)心(PAlskoṣṣe sak)俱(rano)不(ma)樂(skwassu)。如無福凡夫。

The Skt. Kvi is different from Toch. and Chin. versions in the order (karma/āyuh→kāya/citta), and the content was made bigger, especially in XLV and XLVI.

... with mind. 16 Whoever the person, whose life is disappeared, but there are still their deeds (which do) not disappear at all in any way. They are persons who would fall from hells (and are born again) in the hell ...

2 *yāmorntatS**, <: > *mand(←t) ra lwāsamem pretenmem laitam śāmnāmem waT, laitam wtentse TAnmaskentRA Nnok yśāmna : ñākte<ṃ>mem wat no laitam [N]no(k) yñ(a)kt[e]ṃ TAnmaskentRA cemnts ono(lmemtS.) + + + + + (10 (of 17))*

of deeds. : So also they would fall from animals, ghosts, or they would fall from human beings (and) for the second time be born again in human beings, : or they would fall from gods (and) again be born in gods, for these persons 10(of 17)

3 ⁷¹⁰⁴ *(ṣ)emi ksa wnołmi skwassoñc PARweṣṣe (ta)[t]ākarmem tū omposTAm LAKlessoñc no MAskentRA : nauṢ LAKlesoñco tākam PARweṣṣe tumem posTAm [ṣe]mi no ksa skwantse pāke MAskentRA : cemts no onolmemts yā-*

Some persons, having been happy earlier, are then thereafter unhappy. : some (persons) would be unhappy previously, but then after (they) are (in) part of happiness. : They should know, however,

4 *mor nan[au](t)au (KArSa)nalle ce klautk[e]ṣa śaul no ykāk mā nanautau : 18¹⁰⁵ k_use no cey wnołmi ket śaul nanautau yāmor rano pest nanautau k_uce klautkesa aiśa(lyi :) + + + + + + + +*

the disappeared deed, in(←with) this way the life is still not disappeared. : 18 The "persons", however, whose life is disappeared (and) also (their) deed disappeared away. One should know, with which manner (it is): ...

5 .. *(tetemo)ṢA tumem no pest yāmor śauLṢP, aranme : nraimem laitontRA lwāsane wat no pret[e]nne waT, TAnmaskentRA epe yñaktem y(ś)āmmna waT, <: > cey teyākne(sa) + + + + + + + +*

¹⁰³ *nraiñtamem laitam* "fall down from hells" is curious in semantics, but from Skt. *narakāc cyuto nara-keṣūpapadyate* and Chin. 從地獄死。還生地獄 "gone from hell, reborn in hells", i.e. Saṃsāra, it is comprehensive. The Toch. *ṽlait* could mean not only "to fall down", but also "to go away, to remove". The Toch. *-mem* functions like Greek *κατά* or Hittite *-kan* (cf. Friedrich pp. 151–153).

¹⁰⁴ Toch. verse 17 to Skt. Kvi XL: *katamasya pudgalasyāyuh(wnolme ket śaul) kṣīṇam(nanautau) nā(māwk) karma (yāmornta). ucyaṭe. yaḥ(k_use) pudgalo(onolmi) narakāc(nraintamem) cyuto(laitam) nara-keṣū(nraine)papadyate. tiryagbhyaś(lwāsamem) cyutas(laitam) tiryakṣūpapadyate. yamalokāc (pretenmem) cyuto(laitam) yamaloke upapadyate(TAnmaskentRA). devebhyaś(ñākteṃ) cyuto(laitam) deveṣū(yñaktem)papadyate(TAnmaskentRA).*

ayaṃ(cemts) pudgalo(onolmemts) yasyāyuh kṣīṇam na karma.

T80, 894a21–23: 復有業能令衆生(*wnolme*)命(*śaul*)盡(*nanautau*)而(*ykāk*)業(*yāmornta*)不(*māwk*)盡(*nautanne*)。若有(*k_use cey*)衆生(*onolmi*)。從地獄死(*nraiñtamem laitam*)。還生地獄(*nraine*)。畜生(*lwāsamem*)餓鬼(*pretenmem*)。乃至人(*śāmnāmem*)天(*ñākteṃ*)阿修羅等。亦復(*Nnok*)如是。是名命盡而業不盡。

¹⁰⁵ Toch. verse 18 to Skt. Kvi XLI: *katamasya pudgalasya karma kṣīṇam nāyuh. ucyaṭe. yaḥ(ṣemi ksa wnołmi) pūrvam(PARweṣṣe) sukhito(skwassoñc) bhūtvā(tatākarmem) paścād(tū omposTAm) duḥkhito (LAKlessoñc) bhavati(MAskentRA). pūrvam(nauṢ PARweṣṣe) yo(ṣemi ksa) duḥkhito(LAKlesoñco) bhūtvā (tākām) paścāt(tumem posTAm) sukhito(skwantse pāke) bhavati(MAskentRA). asya(cemts) pudgalasya (onolmemts) karma(yāmor) kṣīṇam(nanautau) nā(mā)yuh(śaul).*

T80, 894a23–25: 復有業能令衆生業盡而命不盡。若有衆生(*ṣemi ksa wnołmi*)。樂盡(*nauṢ LAKlesoñco*)受苦。苦盡受樂等。是名業(*yāmor*)盡(*nanautau*)而(*ykāk*)命(*śaul*)不(*mā*)盡(*nanautau*)。

The Toch. verse 18 has only 3 pādas. According to Sieg (p. 29) pāda *a* which contains a question (or a thema in my opinion) is lacking.

... are born, then their deed and life would cease. : They fall from hell (and) are born (again) in animals or in ghosts, among gods or people. : In such a way they...

6 (n)o (yāmor) [śau]LSP, antpi tākaṃ nanautas : 19¹⁰⁶ k_u(c)e (yāknesa n)o [cai] wnołmy aiśalyi kete yāmoR, mā nanautau ma rano śaul nanautau : kle[ś](anma) no cem[ts nan]au[t]auw(w)a [p]e(sT.) + + + + +

however, both deed and life would be disappeared. : 19 With which manner, however, should the persons know, whose deed (is) not disappeared, (and) also (his) life (is) not disappeared? : Their distresses, however, (are) disappeared away ...

07-G2 (K7b) #37

1 (MAkte t)[ā]koṃ Karsalyi : srotāpann(′) epe sakrdāg(āme anāgāme) arhante waT, nanautauwwa ś kleśanma : cents onolmemts mā yā[m]o(r na)nautau mā (ranow)KA (śaul nanautau) + + + + +

How should they be known? : Srotāpanna, Sakrdāgāmin, Anāgāmin or Arhat, (their) distresses (are) disappeared, : For these human beings a deed (is) not disappeared (and) a life (is) also not disappeared indeed ...

2 .. (20¹⁰⁷) + + [s]u¹⁰⁸ yāmoR, iñcewsa wnołmi cmenTAr rano ette ymainne kreñc no lkātsi MAskentRA : takarṣkñērseñcañ¹⁰⁹ eśnaiSAñ, [w]īna¹¹⁰ (ś)[ma]re yetse ś[m]are ere [ś](mare) + + + + + (: k_use)

... 20 Whatever a "deed", thereby persons (who) would be born even in low pathes are good to see, : evokers of belief, (having) a pleasure for eyes, smooth skin, smart(←smooth) appearance, smooth ... :

3 c(e)y [o]n[o](l)[m](i e)ñ[KA]ltsa tSAñko[ś], • duśśīlñesa trīkeṃ SPArkeṃ ette cmelne tmaskentRA : kreñc no MAskentRA lkā[tsi] TAñwaññe eśanaiSAñ, sakw aiśseñca[ñ] . + + + + + (21¹¹¹)

¹⁰⁶ Toch. verse 19 to Skt. Kvi XLII: katamasya(k_use) pudgalasya(wnołmi) karma(yāmor) kṣīṇam(pest nanautau) āyus(śaul) ca. ucyaṭe. yaḥ pudgalo narakāc(nraimem) cyutas(laitontRA) tiryakṣū- (lwāsane)papadyate (TAnmaskentRA). tiryagbhyaś cyuto yamaloke upapadyate. yamalokāc cyuto manuṣyeṣū(yśāmmna)papadyate. tataś cyuto deveṣū(yñakteṃ)papadyate.

=== a parable which is not cited in Toch. and Chin. ===

asya pudgalasya karma(yāmor) kṣīṇam(nanautas) āyus(śauL) ca(SP).

T80, 894a25–28: 復有業能令衆生(wnołmi)業命(śaul)俱(rano)盡(nanautau)。若有衆生。從地獄(nraimem)滅(laitontRA)。生(TAnmaskentRA)於畜生(lwāsane)。及以餓鬼(pretenne)。乃至(epe)人(yśāmmna)天(yñakteṃ)阿修羅等。是名業(yāmor)命(śaul)俱(antpi)盡(nanautas)。

¹⁰⁷ Toch. verse 20 to Skt. Kvi XLIIbis: katamasya(kete) pudgalasya nā(ma)yuh(śaul) kṣīṇam (nanautau) [na](mā) karma(nanautau). api tu(no) kleśāḥ(kleśanma) kṣīṇāḥ(nanautauwwa). ucyaṭe. śrotaāpannasya (srotāpann′). sakrdāgāminah(sakrdāgāme). anāgāminah(anāgāme). pratyekabuddhasya(arhante?). ayam (cents) pudgalo(onolmemts) yasya nā(mā)yuh(śaul) kṣīṇam(nanautau) [na](mā) karma(yāmor). api tu kleśāḥ (kleśanma) kṣīṇāḥ(nanautauwwa s).

T80, 894a28–b2: 復有業能令衆生(wnołmy)業(yāmoR)命(śaul)俱(rano)不(mā)盡(nanautau)。若有衆生。盡(nanautau)諸煩惱(kleśanma)。所謂須陀洹(srotāpann)。斯陀含(sakrdāgāme)。阿那含(anāgāme)。阿羅漢(arahante)等。是名業(yāmor)命(śaul)俱(ranowKA)不(mā)盡(nanautau)。

¹⁰⁸ Sieg supplements (intsu no), but I see [s]u instead of no. It could be k_use no su, but I am not sure.

¹⁰⁹ This is a pl. form which is a predicate of wnołmi.

¹¹⁰ eśnaiSAñ, wīna "pleasure for two eyes" (gen. for dat. sense) and the followings ("tender skin, appearance and ...) are the concrete content of kreñc lkātsi "good to see".

These persons who would, based(←having arose) on(←with) passion, be confused (and) themselves perish with bad character, they are born in a low rebirth : (although they are) good looking, lovely, delightful to the eyes (←givers of happiness for eyes) ... 21

4 i(nt)su no yāmor MAkcewsa wnołmi ○ ette cmelne TAnmaskentRA lkātsi yolain māskentRA : ścireñ kektseñtsa l[k]ātsi(ś)¹¹² [e]mp[e]lyi pilko pal[sk]o kramseṃ + + + + + (alye)-

The "deed", however, with which persons are born in a low rebirth (and) are ugly to see, : hardened in(←with) body, terrible looking (to see), they disturb the thought(s) ...

5 nkaṃtS*, <:> tane ṣemi ksa wnołmi MAskentRA śconai yparwe duśśīlñesa yolain yamor yāmoṢA : tūsa yolaiñ cey ra [k]sā¹¹³ [MA]ske[n]tRA lkātsy empelyi ścire ke[k](ts)e[ñ] .. + + + + + (22¹¹⁴ i-)

of others. : There are some people (who) committed(←made) evil deed(s) with bad character, (e.g.) enmity and so on. Then they are bad in all ways, ugly to see, with hardened bodies ... 22

6 (ntsu no yā)[mo]r MA[k](c)e(wsa) w[n]olmi ette ymainne tetemoṢA yolo were¹¹⁵ MAskentRA : mā wā[tka]ltsana yuṣona yndrinta MAskentAr[m]e snai TAñwa(ñ) ṢPA lk[ā]tsine [c]ai (MAskentRA :) + + + + +

The "deed", however, from(←with) which persons are born in low paths (and) produce(←are) bad smells. : They are not definitive, dull (to) the senses and not(←without) lovely to see (←in seeing). : ...

¹¹¹ Toch. verse 21 to Skt. Kvi XLVIII: *katamat(kuse?) karma(yāmoR) yena(iñcewsa) samanvāgataḥ pudgalo(wnołmi) 'pāyeṣ(ette ymainne)ūpapanno(cmenTAr) 'bhirūpo(kreñc lkātsi) bhavati(MAskentRA) prāsādikah(takarṣkñerṣeñcañ) snigdhaḥkāyah(ṣmare ere) snigdhaḥchavir(ṣmare yetse) nayanābhirāmo (eśnaiSAñ wīna) darśanīyah. ucyate. yaḥ(kuse) pudgalo(onolmi) rāgasamutthitena(enKAltsa tSAñkoS) dauḥśīlyena (duśśīlñesa) samanvāgataḥ apāyeṣūpapadyate(ette cmelne tmaskentRA). yathā mayūraśukasārikākāraṇḍavacakraṇvākprabhṛtayah. idaṃ karma yena samanvāgataḥ pudgalo 'pāyeṣūpapanno 'bhirūpo(kreñc lkātsi) bhavati(MAskentRA) prāsādikah snigdhaḥkāyah snigdhaḥchavir nayanābhirāmo(eśnaiSAñ sakw aiṣṣeñcañ) darśanīyah.*

T80, 894b3–6: 復有業(yāmoR)能令衆生(wnołmi)。雖(rano)生(cmenTAr)惡道(ette ymainne)。形容殊妙(kreñc lkātsi)。眼目(eśnaiSAñ)端嚴(takarṣkñerṣeñcañ)。膚體(yetse)光澤(ṣmare)。人所樂見(ere)。若有衆生(onolmi)。因欲(enKAltsa)煩惱(tSAñko)。起破戒業(duśśīlñesa)。以是因緣。雖生(tmaskentRA)惡道(ette cmelane)。形容殊妙(kreñc lkātsi)。眼目(eśnaiSAñ)端嚴(TAñwaññi)。膚體光澤。人所樂見(sakw aiṣṣeñcañ)。

¹¹² Sieg: *lkātsi (e)mpelyi*, but a vowel *e* after *-tsi* cannot be seen. I prefer to read in the image (*ś*)/*e*/ for allative /-ś(c)/ and /empelyi/. *lkātsiś* (inf. + all.) is common in the case of inf.

¹¹³ Sieg: *tsa*, but I recognize *[k]sā* in the image.

¹¹⁴ Toch. verse 22 to Skt. Kvi XLIX: *tatra katamat(intsu) karma(yāmor) yena(MAkcewsa) samanvāgataḥ pudgalo(wnołmi) 'pāyeṣūpapanno(ette cmelne TAnmaskentRA) durvarṇo(lkātsi yolain) bhavati (māskentRA) rūkṣa(ścireñ)kāyo(kektseñtsa) ghora(empelyi)darśanaḥ(lkātsiś). ucyate. yaḥ pudgalo (wnolmi) dveṣa(śconai)samutthitena dauḥśīlyena(duśśīlñesa) samanvāgato(ṣemi ksa) 'pāyeṣūpapadyate. yathā siṃhavyāghrakāśrṅgālākṣṇasarpapretapiśācādayaḥ. idaṃ karma yena(tūsa) apāyeṣūpapanno durvarṇo(yolaiñ) bhavati(MAskentRA) rūkṣa(ścire)kāyo(kektseñ) ghora(empelyi)darśanaḥ(lkātsy).*

T80, 894b7–10: 復有業(yāmor)能令衆生(wnołmi)生(TAnmaskentRA)於惡道(ette cmelne)。形容醜陋(lkātsi yolain)。膚體(kektseñtsa)龜澁(ścireñ)。人不喜見(lkātsiś empelyi pilko)。若有衆生。從瞋煩惱(palsko kramtseṃ duśśīlñesa)起破戒業(yolain yamor yāmoṢA)。以是因緣(tūsa)。生於惡道(yolaiñ MAskentRA)。形容醜陋(lkātsy empelyi)。膚體(kektseñ)龜澁(ścire)。人不喜見

¹¹⁵ Sieg: "von schlechtem Geruch". *yolo were* "bad smell" is a predicate noun of *wnolmi* "beings" with copula. The subject is a pl., but *were* "smell" has no pl. form.

07-H1 (K8a)

1 + + + ¹¹⁶(*ślā*)*kn(ātsaṇṇe mai)mtsa trikseṃ duśś[ī]LAñ[ñ]e (ya)m(a)skem*¹¹⁷ : *cmentRA*
[k]wr[i] *yśamna KArpi MAskentRA yuṣe yntrinta yolo w(e)r[e]* *cew yāmorsa*
*[MA](skentRA 23*¹¹⁸) + + + + + + + + +

... (they) miss (their aim) with foolish thought(s and) produce bad character. : If they are born among human beings, they are raw (rank), they have(←are) dull senses (and) bad smell(s) with this deed. 23 ...

2 *pūdñāktentse weweñoṢAṃ sutar<n>mameṃ Salkāmai : ṣesa ṣṇaṣṣemmpa po se ñy ekita*
yamaṣare ce postaKAśc, *paiykatsi ñiś [y]ā[t]k(a)wa (: ce krent) yām(orsa)* + + + + +
 + +

I have drawn from *sūtras* (that) were spoken by(←of) the Buddha, : together with all relatives who helped me, I have decided to write this book (*allative*). : With this good deed ...

3 *ś[p]ā[l](m)eṃ KAlloyeṃ cai po pūdñākte ○ tākoṃ ṢPA : k_uce no te wñāwa yāmornts okon-*
ta temeṃ man<t> te k_uce no weñau tu ñke pklyauṣso po ā[ñm]tsa [2]4 [|| (4x7/8) ||]
(śaK_u)

they might become excellent ... and they all might become the Buddha. : Whatever I have said, however, (are) fruits of deeds. Consequently, whatever I have said, now (you must) hear it eagerly(←with all desire)! 24 || ||

4 *krenta yā(m)[o](rn)t(a)ṣṣ(ai) ytārin(e) ○ palskossu śaumo <:> yāmi speltke po āñmtsa*
āñme keT, tSAIpātsi tākoy, : ¹¹⁹*ś[ī]l[n]e ce [s].e[l]n[ai] śle kal[pau]* + + + + + + +
 <:>

A person (who is) thoughtful in the way of the ten good deeds : might make effort eagerly(←with all desire), whose desire might be to be free. : In moral behavior, this ... with ...

¹¹⁶ This is a supplement of Sieg (p. 33) with "(Einige Wesen hier) voll Unwissenheit straucheln", but *-ñṇe* is sg. and *trikseṃ* is 3.pl. causative "to miss". I recognize *kn(āt)[s]/(aṇṇ)[ñ](e)* in the image as Sieg's supplement, but *ślā* before *kn(ā)* is difficult to read, and I cannot find *ślāknātsaṇṇe* in other B-Toch. texts (only one example 220r2 *ślālyeṇKAmṭS*). Looking the under part here, *a-* is possible, but presumably this part is mixed with others. *-ñṇe* is not only abstructum (cf. Adams p. 3), but also adj. (cf. TEB p. 146 § 218, THT 282v1), whereas I suppose *aknātsaṇṇe maimtsa trikseṃ* "(they) miss (their aim) with foolish thought".

¹¹⁷ Sieg: "zeigen" without any supplement. I see *[m].skem* for *(ya)m(a)skem* "they produce *duḥśīla*".

¹¹⁸ Toch. verse 23 to Skt. Kvi L: *tatra katamat(intsu) karma(yāmor) yena(MAkcewsa) samanvāgataḥ pudgalo(wnolmi) 'pāyeṣ(ette ymainne)ūpapanno(tetemoṢ) dur(yolo)gandho(were) bhavati(MAskentRA) jihm(yuṣona)endriyo 'vyakt(mā wātkaṭsana)endriyaḥ(yndrinta). ucyate. yaḥ pudgalo moha(ślāknātsaṇṇe)-samutthitena(maimtsa?) dauḥśīlyena(duśśīLAñṇe) samanvāgataḥ apāyeṣūpapadyate. yathā chuchundarīkrmyajagarayūkāmākṣikādayo yathā śarīre viṃśatikrmijātayaḥ. idaṃ(cew) karma yena (yāmorsa) samanvāgataḥ pudgalo 'pāyeṣūpapanno(KArpi MAskentRA) dur(yolo)gandho(were) bhavati (MAskentRA) jihm(yuṣe)endriyo (yntrinta) 'vyaktendriyaḥ.*

T80, 894b11: 復有業(yāmor)能令衆生(wnolmi)生(tetemoṢ)於惡道(ette ymainne)。身口臭穢(yolo were)。諸根殘缺(mā wātkaṭsana yuṣona yndrinta)。若有衆生。從癡煩惱(ślāknātsaṇṇe maimtsa trikseṃ)。起破戒業(duśśīLAñṇe tanmāskem)。以是因緣。生(cmentRA)於惡道。身口臭穢(yolo were)。諸根殘缺(yuṣe yntrinta)

¹¹⁹ Sieg: *ś(a)le ce.e.t.śle[k al.e]//*. My tentative reading from the image is mentioned in my transliteration. A definite translation, however, is not possible.

5 [s]k. [k_us](e) [śa]k krenta yāmornta paṣṣeñcañ[.] tākaṃ : 1¹²⁰ (4x7/8) māntalñesa śak
krenta yāmorntatS, sparKASAlñesa : śak yolaina yāmorṣ[s]a[na yt](ārintsa SPA
yalñesa :) + + + +

... who would be a keeper of the ten good deeds. 1 With malice, with a dissolution of the ten
good deeds, : and with following(←going over) the ways of the ten bad deeds. : ...

6 ś[ai]ṣṣeṃts[e] nemcek po karep MAsketRA : PArnāññana (wāntarwaṃtS) śaṃtsña(←Skt.
śamsana?)sa sPArkālñe westRA 2 ¹²¹ kauṣentañ kr_ui onolmi māka tne
[w]en(←ñ)antRA .e + <:> + + + + + + (snai pe-)

is indeed harmful all over world (← danger of the world). : By a notification(?)¹²² of exter-
nal affairs the disappearance is recognized(←said). 2 If many people would be said (to
be) there (as) murderers ... (they are) without

07-H2 (K8b) #38

1 ñ[y]ai alyaiK SPA wnołmi : lyśī no māka kr_ui tākaṃ tu + + + .u ś[a]lāPA(=Skt. śalabha) :
maścītsi(?)¹²³ SPA peṣeli(?) śaiṣṣene MAskentRA pākri 3¹²⁴ k[e]t ra y[ś]e(lme) + + +
+ + + + + + + <:>

splendour, and (also) other persons. : If many thieves, however, would be ... moth(s) : and
crop-eaters(?), (then) famines(?) come(←are clear to see) in the world. 3 Whose
pleasure also ... :

2 [t](unts)e ṣa(rmts) atāmo¹²⁵ taur tweye MAsketRA pākri : snai preke yenti tseñkentRA
snai preke suwa(←e)m SPA swesi : śāktalyenta onolmem[t]s [pr]eke + + + + + +
(4¹²⁶) + + + (mā-)

¹²⁰ Toch. verse 1 provides an introduction to the ten good deeds. This is included only in the Toch. version.

¹²¹ Toch. verse 2 to Skt. Kvi LI: *daśākuśalāḥ karmapathāḥ. katame daśa. trividhaṃ kāyākarma. caturvidhaṃ vākkarma. trividhaṃ manaskarma. eṣāṃ daśānām(śak) akuśalānām(yolaina) karma-(yāmorṣṣana)pathānām(ytānintsa) vipākena daśānām bāhyānām(PArnāññana) bhāvānām(wāntarwaṃtS) abhivṛddhir bhavati.*

T80, 894b14–15: 復有十業。得外惡報。若有衆生。於十(śak)不善(yolaina)業(yāmorṣṣana)。多修習故(śamsanasa)。感諸外(PArnāññana)物(wāntarwaṃtS)。悉(nemcek po)不具足(karep)。

¹²² Chin. 修習故 "by means of practice/learning".

¹²³ *maścītsi* could be "crop-eater" (Skt. *sasyaghāsakā*) or "frost and hail" (Chin. 霜雹). Another possibility is an inf. of √mātsts "verhungern" (cf. Krause p. 268), if it is a mistake for /mātstsātsi/, and *maścītsi peṣeli* could mean "famine" in pāda d, but because of lacuna before ś[a]lāPA(=Skt. śalabha) it is unclear.

¹²⁴ Toch. verse 3 to Skt. Kvi LII: *prāṇātipātasya(kauṣentañ)akuśalakarmapathasya vipākena prthivyā ojaś ca tejaś cāntardhīyate. tasyaiva ca karmaṇo vipākenālpāyur bhavati.*

Skt. Kvi LIII: *adattādānasyākuśalasya karmapathasya vipākena prthivyām(śaiṣṣene) aśaniśukaśalabha(śalāPA)mūṣikakīṭaprabhṛtayaḥ sasyaghāsakā(maścītsi?) utpadyante. tasyaiva karmaṇo vipākena bhogavyasanam(peṣeli?) adhigacchati(MAskentRA pākri).*

T80, 894b15–18: 一者以殺業故(kauṣentañ)。令諸外(alyaiK wnołmi)報。大地鹹鹵。藥草無力。二者以盜業(lyśī)故。感外霜雹(maścītsi?)蝻蝗蟲(śalāPA)等。令世(śaiṣṣene)飢饉(peṣeli?)。

¹²⁵ The meaning of the word *atāmo* is unknown. Sieg supposes "unfruchtbarer Boden(?)" (p. 37), According to Lévi "les croûtes salines du sol et la poussière et le vent et la pluie violente" is viable from the Tib. version (1932, p. 81). If the Tib. corresponds to the Toch. here, *atāmo taur* could be "powder of rock salt", (Toch. *taur* and *tweye* both mean "dust, ashes"). From Chin. 諸塵埃 "various dust" (塵 and 埃 are synonymous) *atāmo* could mean "various". I prefer the latter, because Toch. *taur tweye* corresponds to Chin. 塵埃。

¹²⁶ Toch. verse 4 to Skt. Kvi LIV: *kāmamithyācārasya(ket ra yśelme)akuśalasya karmapathasya vipākena(tuntse ṣarmts) prthivyām trṇadarbhādīni(atāmo?) durgandhīni prādurbhavanti (MAsketRA pākri). tasyaiva*

with its cause the powder of rock-salt(?) (and) dust (=bad condition) appears(←are clear to see). : Out of season(=not right time), windows appear(←arise) and out of season it(←pl.) rains(←pl.). : The seeds of people (in) time ...

3 *k[a] tāka[m] (o)[n]olmi tuntse no [s]a◌rmtsa : koynamem yolo were onolments aunastRA wrātsi : waše reki no lāre yamantRA [tu]ntse oko(sa :) + + + + + + +*

Many persons would be (liars?), with its cause : from the mouth bad smell(s) emerge, and people (gen.) begin to smell, : they, however, would love the word of a lie with its result(←fruit). : ...

4 *nma [S]PA kotaiñ¹²⁷ MAskentRA 5¹²⁸ ◦ ścire reki onolmi māka kr_ui aunantRA nessi : KArweñi yare tarśkañ salañce¹²⁹ MAskentRA pākri : re + + + + + + +*

and they are pits. 5 If many persons start to become (speakers of) harsh word(s), : stones, gravel, poor, rough (and) unpleasant things appear(←are clear to see). : ...

5 *.nerwanta atstsenta : ścironātyañ tsakātstse kaumi SPA MAskentRA pākri 6¹³⁰ ketara ŚAñne wñolmi entseṣṣi kr_ui māka tākaṃ : tusa [s](t)āna (ś)[l](e sār(m)na ly. + + + + + + +*

karmaṇo vipākena saṃpannagrāhāvāsaṃ praviśanti. atrāvadānaṃ śvabhṛapadasya susudhī dārikā kāsirājñāḥ patnī devāvataraṇe kālodayinaḥ pūrvajanmany avadānaṃ vaktavyam.

T80, 894b18: 三者邪淫(yśelme)業故(tuntse śarmtsa)。感惡(snai preke?)風(yenti)雨(swesi)。及諸(atāmo?)塵埃(taur tweye)。

¹²⁷ According to Lévi (Sieg, p. 38) *kotaiñ* corresponds to the Skt. *śvabhra* "hole" (see supra). The Skt. word appears on the topic of *avadāna* in Skt. Kvi LIV and LVIII (the Toch. verse 4 and 6), but this word *kotaiñ* is included in the Toch. verse 5 (Skt. Kvi LV). From the Chin. it could be 峻崖 "precipice" or 峻谷 "steep ravine", i.e. not plain earth (高下不平 or 株机槎菜). *śarkarakathallyādīni* "sand or pebbles" (cf. Edgerton p. 165) is mentioned in the Skt. Kvi LVI (the Toch. verse 5), but it is in the Toch. verse 6.

¹²⁸ Toch. verse 5 to Skt. Kvi LV: *mṛṣāvādasyākuśalasya karmapathasya vipākena(tuntse śarmtsa) mukharogadantarogagarogamukha(koynamem)daurgandhyādīni(yolo were) prādurbhavanti(aunastRA wrātsi). tasyaiva karmaṇo vipākenābhūtākhyānaṃ pratilabhate.*

and Skt. Kvi LVI: *piśunavacana(waše reki)syākuśalasya karmapathasya vipākena prthivyām śarkarakathallyādīni duhkhasaṃsparśādīni prādurbhavanti. tasyaiva karmaṇo vipākena jātivyaśanā mitravyasanā bhavanti bhedyah parivāraś ca bhavati.*

T80, 894b18–21: 四者妄語業故(tuntse śarmtsa)。感生外物。皆悉臭穢(yolo were)。五者兩舌(waše reki)業故。感外大地。高下不平。峻崖峻谷。株机槎菜。

The Toch. verse 5 involves two numbers of Chin. (四者 and 五者), whose topics are 妄語 "lie" and 兩舌 "two tongues", so *waikesse* "lying" could be in the lacuna of the end of line 2. The Chin. version was made in order to express ten *karmas* (復有十業), and presumably the Toch. author has combined them into one verse (also the Toch. verse 6 and 7, see infra).

¹²⁹ Both *tarśkañ* and *salañce* are unknown terms. Sieg supposes "Scherben(?) und salzhaltiger Boden(?)", Lévi "tessons" (p. 39). If these two Toch. words correspond to Chin. 匱澁惡物 "poor, rough, bad things", *salañce* could be 匱澁 "poor (and) rough", if it is an obl.pl. of an adj. *-tstse* (*salyicceṃ* "salty"? cf. Adams p. 678), and *tarśkañ* could be 惡物 "bad things", as *-ñ* could show a nom.pl. of a noun (or a causalis 'because of ...'). Regardless, these words are appositions of "stones and gravel". I would translate these words as "poor, rough (and) unpleasant things" tentatively.

¹³⁰ Toch. verse 6 to Skt. Kvi LVII: *paruṣavacaso(ścire reki) 'kuśalakarmapathasya vipākena pāmśura-jodhūlivātavrṣṭyādīni prādurbhavanti. tasyaiva karmaṇo vipākenāmanojñaśabdaśravaṇa- darśanāny anubhavanti.*

Skt. Kvi LVIII: *saṃbhinnapralāpasyākuśalasya karmapathasya vipākena ... kandaraśvabhṛādīni prādurbhavanti. tasyaiva karmaṇo vipākenānādeyavacanā bhavanti.*

The Toch. pāda *c* is difficult to read, and only *atstsenta* "thick" is readable, which can be seen in the Chin., so we can assume a topic of pāda *c* to be 綺語 "falsely ornamented word". Pāda *d* has no connection with the Skt.

thick ... : tough grass(←pl.) (and) thorny sprouts appear(←are clear to see). 6 If many people are(←would be) greedy for the possession of another (←whose belonging), : then woods and seeds ...

6 <:> + + + .. no [w](n)o(lm)[i] māka kr_ii aunan[t](RA) ne(sts)i <:> RAskarona matrona stāna ŠPA MAskentRA tūsa 7¹³¹ aṅkaiṃ pilko no onolmi t(ākam kr_ii māka nestsi :) + + + + +

: If many people, however, would begin to be (malevolent?) : there are rough and sharp trees thereby. 7 If many people have(←would be), however, false insight : ...

07-12 (K9a)

1 (n)tRA [s](ar)mana [t]aisā(k) r(a s)t(ā)na : ś(a)k y[o]l(ai)[n](a yā)[mo]rnt(a) eṅkorme[m] tuntse šarmtsa toṃ : śak wāntarwatS, sPArk[ā]lñe KAlpast[RA] PArnāññanantso 8¹³² śak no weñ(a PArkāwnta pudñākte śpā-)

seeds are also just like wood(s). : Having seized ten bad deeds, with its cause : one obtains the disappearance of ten external things. 8 The Buddha, however, spoke of ten benefits.

2 lmem weñenta : ñākteṃts ñakte¹³³ KAṣṣintse poysints[e] pat¹³⁴ winaslemem : cmelane KArtse ere MAsketRA KArtse weṣeññai¹³⁵ : eṅKalle [MA]skeTArne reki + + + + + (9¹³⁶ we-)

version, so we must rely on on the Chin., i.e. the Skt. version is much different from Toch. and Chin., and only the topics are quoted. This could mean also that the Skt. version changed over time.

T80, 894b21–23: 六者惡口(ścīre reki)業故。感生外報。瓦石(KArweñi)沙礫(yare)。飢渴惡物(tarśkañ salañce?). 不可觸近。七者綺語業故感生外報。令草(atyañ)木稠(atstsenta)林。枝條棘刺(tsakāstse)。

The Toch. verse 6 involves two topics in the Chin. (六者 and 七者) like the Toch. verse 5 (see supra).

¹³¹ Toch. verse 7 to Skt. Kvi LIX: abhidhyāyā(entsessī) akuśalasya karmapathasya vipākena vrīhiyava-godhūmādīnām sasyānām(sārmna) tuṣapālālādīni prādurbhavanti. tasyaiva karmaṇo vipākena para-prārthanīyabhogā bhavanti.

and Skt. Kvi LX: vyāpādasyākuśalakarmapathasya vipākena prabhūte upte niṣphalaṃ sasyaṃ bhavati. tasyaiva karmaṇo vipākena pratikūladarśano bhavati.

T80, 894b23–25: 八者以貪(entsessī)業故(tusa)。感生外報。令諸苗稼子(sārmna)實微細。九者以瞋業故。感生外報。令諸樹木(stāna)果實苦澁(RAskarona matrona)。

The Toch. verse 7 is divided in two in the Chin. (八者 and 九者) like the Toch. verse 5 (see supra). The topic of pāda c is 瞋 "anger with fully opened eyes" (Toch. *erkattāññe?*).

¹³² Sieg: "Skv LXI kann nicht in Betracht kommen", but I think that the Toch. verse 8 (also 7) has some connection with the Skt. Kvi LXI concerning the contents, although the Skt. version features additional content, which I suppose to be a later addition.

Toch. verse 8 to Skt. Kvi LXI: mithyā(aṅkaiṃ)dr̥ṣṭer(pilko) akuśalasya karmapathasya vipākena tik-takaṭukabhāvāny api picumandakoṣātakīviṣatiktālābuprabhṛtīni(stāna) phalāni prādurbhavanti. mithyādr̥ṣṭer akuśalasya karmapathasya vipākena nāstikyavādī bhavati. ucchedadr̥ṣṭiḥ lokāyatādiṣu ca śāstreṣu prasādo bhavati. yathā Padāśvasya rājaputrasya yaḥ kumārakāśyapena śvetikāyām vinīto lokāyatikaḥ. yathā yathā sattvā imān daśakuśalān(śak yolaina) karma(yāmornṭa)pathān bhāvayanti tathaiṣām(tuntse) daśānām(śak) bāhyānām(PArnāññanantso) bhāvānām(wāntarwatS) atīva prādurbhāvo bhavati. anenaiva ca kāraṇena mahāsaṃvartakalpe bhaviṣyati samayo 'nāgate 'dhvani yat tilā bhaviṣyanti tilapiṣṭam bhaviṣyati tailam na bhaviṣyati iṅsur bhaviṣyati iṅsuraso na bhaviṣyati guḍo na bhaviṣyati. na khaṇḍam bhaviṣyati na śarkarā bhaviṣyanti. gāvo bhaviṣyanti kṣīraṃ bhaviṣyati dadhi bhaviṣyati navaṇītaṃ na bhaviṣyati na ghṛtaṃ na ghṛtamaṇḍo bhaviṣyati. evam anupūrveṇa sarveṇa sarve rasā antardhāsyanti(sPArkalñe KAlpastRA?).

T80, 894b25–27: 十者以邪(aṅkaiṃ)見(pilko)業故。感生外報。苗(sarmana?)稼(stāna?)不實。收穫渺少。以是十(śak)業(yāmornṭa)。得(KAlpastRA)外(PArnāññanantso)惡報(sPArkalñe)。

He is the excellent speaker : (and) the god of gods. From(=because of) the worship of the *caitya* of the teacher (and also) the all-knowing one, : one has(←is) good appearance in birth (and also) a good voice. : The word is to take(←seize) for him ... 9

3 *rtsi(yai)n[e] kr_ui y[o]PAṃ wertsya cpi ○ yamaSSAṃ yarke : lāre no ŠPA MAsketRA śāmnantso ślek ra ṇāktentso : oro[tse] cpī MAsketRA cāmpa[mñ]/e + + + + (: wrocceṃ)*

If he would enter into the assembly, the assembly would(←makes) worship him, : and also he is lovely for people as well as gods, his ability is great ... :

4 *c[ä]m(pamñe)še[k¹³⁷]o/nolmempa KAnma○stRA śesa 10 pūdñāktempa KAlpāSSAṃ še śamtsi bodhisātv(eṃ)mpa : wrotsana ekñiññenta yānmāSSAṃ ne(mcek iñaktem : cew yāmorsa)*

(he) always comes together with people(sg.) of great ability. 10 He attains(←obtains to come) together with the Buddha (and) the Bodhisatva, : (and) he obtains great properties. Surely among gods : with this deed

5 *TA[nm]as(tRA saṃ)sārmem ramer tSAIp_{et}RA : śaK PArkāwnta toṃ MAsk[e]ntRA k_use pat wināSSAṃ¹³⁸ 11 śaK PArkāwānta kṣatre ailñesa yānmāSSAṃ wno_{lme} : cmela(n)e (su MAsketRA śaiṣṣentse kṣā-)*

¹³³ Sieg translates *ñakte* as gen., although the form is an obl. (presumably *metri causa*), but a nom. is also possible as an opposition of *weñenta* (nomen agentis, nom.sg.).

¹³⁴ Sieg translates *pat* as "caitya" because of Skt. Kvi LXII (Chin. 塔廟 "stūpa-shrine"), but normally it means "stūpa" in Toch. (/pāt/ from Skt. *buddha*). According to Karashima *caitya* and *stūpa* are synonymous.

¹³⁵ *weññai* is an obl.sg.f. of /weññā/ "voice" meaning "regarding the voice", and *KArtse* is a predicate of the sentence, so these two words are not a compound as in Adams *KArtse-weññai* "eloquent" (p. 146 under *kartse* ~ *krent*). From *KA* of *KArtse* (accent rule) it could be a compound, but it should be *weññā* (not *-ai*) in cases where it is in compound. I prefer the former because of *KArtse reki* in K9b line 5.

¹³⁶ Toch. verse 9–11 to Skt. Kvi LXIII: *katame daś(śak)ānuśamsās(PArkāwnta) tathāgata(ñākteṃts ṇakte KAṣṣintse poyśintse)caitya(pat)vandanāyām(winaṣlemem). ucyate. abhirūpo(KArtse ere) bhavati (MAsketRA). susvaraḥ(KArtse weññai). ādeya(eñKAlle)vākyah(reki). pariśadam(wertsyaine) upasaṃkrāntaḥ(yoPAṃ) pariśadam (wertsya) āvarjayati(yarke yamaSSAṃ) priyo(lāre) bhavati (MAsketRA) deva(ñāktentso)manuṣyāṇām(śāmnantso). maheśākhyo(oro_{tse} cāmpamñe) bhavati (MAsketRA). maheśākhyaiḥ(wrotse cāmpamñe) samāgamo(KAnmastRA) sattvaiḥ(onolmempa) bhavati. buddhair(pūdñāktempa) buddhaśrāvakaiś(bodhisātvempa?) ca samāgamo(še śamtsi KAlpāSSAṃ?) bhavati. mahā(wrotsana)bhogo(ekñiññenta?) bhavati(yānmāSSAṃ?). svargeṣ(iñaktem)ūpapadyate (TAnmastRA). kṣipram(ramer) ca parinirvāti(tSAIp_{et}RA). ime daś(śak)ānuśamsās(PArkāwnta) tathāgata-caitya(pat)vandanāyāḥ(winaṣSAṃ).*

T80, 894b28–c6: 復有十業。得外勝報。若有衆生。修十善業。與上相違。當知即獲十(śak)外勝報(PArkāwnta)。若有衆生。禮(winaṣlemem)佛(ñākteṃts ṇakte KAṣṣintse poyśintse)塔廟(pat)。得十種(śak)功德(PArkāwnta)。一者得妙色(KArtse ere)好聲(KArtse weññai)。二者有所發言(reki)人皆信伏(eñKAlle)。三者處衆(wertsyaine)無畏(yarke yamaSSAṃ)。四者天(ñāktentso)人(śāmnantso)愛護(lāre MAsketRA)。五者具足威勢(oro_{tse} cāmpamñe)。六者威勢(wrotse cāmpamñe)衆生(onolmempa)。皆來親附。七者常(sek)得(KAlpāSSAṃ)親近(še śamtsi)諸佛(pūdñāktempa)菩薩(bodhisātvempa)。八者具(yānmāSSAṃ)大福報(wrotsana ekñiññenta)。九者命終生(TAnmastRA)天(iñaktem)。十者速(ramer)證涅槃(tSAIp_{et}RA)。是名禮(winaṣSAṃ)佛塔廟(pat)得十種(śak)功德(PArkāwnta)。

¹³⁷ Sieg: (wrocceṃ) *c[ä]m(pamñ)e(cc)e(m) sonolme* (=se ono-), but *še* (for *cce*), [*ko*] (for *so*) is almost visible in the image. [-o] could be written afterwards because of a mistaken writing of *nolme* for *wnolme* (for 8 syllables) or as *o*-mobile (*metri causa*), whereas I would read (wrocceṃ) *c[ä]m(pamñ)eše[k o]*, wherein *-še* is adj.obl. relating to *onolmempa* as in K9b line 1 and emphatic particle *-k*.

¹³⁸ Two syllables are lacking in this pāda *d*. Presumably it could be *wnolmeś* "for the person".

they are born. From *samsāra* he is quickly freed. : There are ten benefits (for the person) who worships *caitya*. 11 A person obtains ten benefits by providing(←with giving) a parasol. : In births, this was the world's parasol,

6 *ttre ta[t]ākau : snai PAśālñe MAsketRA kektseñ(tsa t)ai(sa pa)[l](sk)osa : pos(') omṣap [s]u MAsketRA mā cewsa MAsketR auṢAp ksa 12¹³⁹ orotse MASkeTArne (cāmpamñe) + + + + <:>*

: (It) makes(←is) no trouble(←burning) with the body as well as with the mind. : It overcomes(←is) all; there is nothing more than(←over) this. 12 His ability is great ... :

07-11 #39 (K9b)

1 *c[ä]m(pa)mñecccem oroccem wnohme(m)mpa rittetRA epe [:] ñ(äkteṃts ñak)t(e) pūdñaktem poyśimmpa bodhisatve(m)mpa : šesa śmalñe KAlpāṢṢAm wnohme sū c(ew) kr(en)t yāmo(rsa 13 cakravarttilantu-)*

or he is connected with a person of great ability. : The person goes(←obtains a going) together with the all-knowing one, (i.e.) the Buddha, the god of gods, (and) with the Bodhisatvas because of(←with) this good deed. 13 And the *cakravarti*-king's

2 *ññ[e Ī]k(e) [Ṣ]PA KAlpāṢṢAm Nno Nno : kamarttāññeṣṣe Īke eñtsiśc ṢAp yamastRA yāmoR, : kakraupau ṢPA MAsketRA yāmor cpi kṣatr aiṣṣeñcantse : o[r](otse) + + + + + + +*

place he obtains again and again. : And for the sake of seizing the place of rulership he performs the deed, : and his deed of giving a parasol is aggregated. : Big ...

3 *[e](k)ñ(i)[ññ]enta [ṢPA] 14 iñā^okteṃ sū TANmastRA nemce ksa cew krent yāmorsa : ramer no ṢPA samsārmem tAlpamRA yākte skeyentsa : tom [PA](rkāwānta śak no KAlpāṢṢAm)*

and possessions. 14 Among gods he is born surely with this good deed : and he is freed quickly from *samsāra* with little effort(s). : These ten benefits, however,

¹³⁹ Toch. verse 12–15 to Skt. Kvi LXIV: *katame daś(śaK)ānuśamsāś(PArkāwānta) chattra(kṣatre)- pradānasya(ailñesa). ucyate. chattra(kṣātre)bhūto(tatākau) bhavati(MAsketRA) lokasya(śaiṣṣentse). an(snai)avatapto(PAśālñe) bhavati(MAsketRA) kāyena(kektseñtsa) anavatapto bhavati cittena(palskosa). ādhīpatya(kamarttāññeṣṣe Īke)samvartanīyaṃ(eñtsiśc) cānena karma(yāmor) kṛtaṃ(yamastRA) bhavaty (MAsketRA) upacitam(kakraupau). punaḥ(Nno) punaś(Nno) ca(ṢPA) rājā(lantuññe) bhavati(KAlpāṢṢAm) cakravartī(cakravartti). maheśākhyo(otse cāmpamñe) bhavati(MAsketRA). maheśākhyaiḥ (cāmpamñecccem orotsem) sattvaiḥ(wnohmempa) samāgamo(rittetRA?) bhavati buddhair(pūdñaktem) bud-dhaśrāvakaiś(bodhisatvempa?) ca samāgamo(šesa śmalñe) bhavati(KAlpāṢṢAm?). mahābhogo (ekñiññenta) bhavati. svargeṣ(iñaktem)ūpapadyate(TANmastRA). kṣipraṃ(ramer) ca parinirvāti (samsārmem tAlpamRA). T80, 894c7–13: 若有衆生。奉施(ailñesa)寶蓋(kṣatre)。得(yānmaṢṢAm)十種(śaK)功德(PArkāwānta)。一者處世(śaiṣṣentse)如蓋(kṣātre)覆護衆生。二者身(kektseñtsa)心(palskosa)安隱(snai PAśālñe)。離諸熱惱。三者一切敬重(posa omṣap)。無(mā)敢輕慢(auṢAp)。四者有大(otse)威勢(cāmpamñe)。五者常得(KAlpāṢṢAm)親近(šesa śmalñe)諸佛(ñakteṃts ñakte pūdñaktem poyśimmpa)菩薩(bodhisatvempa)大威德者(cāmpamñecccem oroccem wnohmempa)。以爲眷屬(rittetRA?)。六者恒作(KAlpāṢṢAm)轉輪聖王(cakravarttilantuññe)。七者恒爲(eñtsiśc)上首(kamarttāññeṣṣe Īke)。修習(yamastRA)善業(yāmoR)。八者具大(otse)福報(ekñiññenta)。九者命終生(TANmastRA)天(iñaktem)。十者速(ramer)證涅槃(samsārmem tAlpamRA)。是名奉施(yamaṢAm)寶蓋(kṣātre)得(KAlpāṢṢAm)十種(śak)功德(PArkāwānta)。*

Skt. Kvi has nothing corresponding to the Chin. 三者 "No. 3", and the order of the Skt. is 七者(7)→六者(6)→四者(4)→五者(5)→八者(8)→九者(9)→十者(10), while the Toch. and the Chin. are identical in order.

- 4 *yā(rpo)ssu wnoIm(e) : KAṣṣintse pūḍñāktentse pa{ts}tsa k_use yamaṢAṃ kṣāttre 15 śaK*
PArkāwānta k_ulantse āyorsa poyśintse patne : tu űke we(ñau PAklyauṣso) + +
 a meritorious person obtains, : who donates a parasol over the *caitya* of the Buddha-god, the
 teacher. 15 (There are) ten benefits (that come along) with the gift of a bell in the *caitya*
 of the all-knowing one, : now I would explain(←say) that. You must hear ...
- 5 *śceścam(o)Ṣ PAIskosa : KArtse reki MAsketRA wnoIm]e sū KArtse weśeññai : PAIskonta*
kātKAṣṣeñca weśeñña MASkeTArne ṢPA 16¹⁴⁰ cāñcarya cpī MASke(tRA plāce) + + +
+ (klyau-)
 with (your) attentive(←determined) mind! : The person is good in terms of speech, good in
 terms of voice. : And his voice is pleasing to the minds. 16 His speech is pretty ... to
 hear
- 6 *ṣ(ts)i [:] katkauñai¹⁴¹ m[ā]ka [Ṣ](PA) [MA]skeTAr su c[m]ela(n)e (wn)olme : katkau-*
ñāṣṣana pplāTAm rekauna su ṣek ṣeK, klyauṢAṃ : amiśKAññam erseñcai reki sū mā
nemce klyauṢAṃ (17 ekñiññenta yānmā-)
 : Regarding joy, the person also has(←is) much (of it) innately(←in his birth). He hears
 joyful talk (and) speech forever(←always and always), : surely he does not hear speech
 evoking the despondent. 17 He obtains

07-J1 (K10a)

- 1 *ṢṢAṃ wrotsana TAnmastRA [y]ñā(k)t(eṃ) : ramer (n)o ṢPA (tSA)[l]p(e)tRA sa(m)sārmen*
nervām yānmaṢṢAṃ : toṃ PArkāwnta śaK MAskentRA cpī k_use śkamaiyyantse :
pūḍñāktentse pta + + + + + (yama-)

¹⁴⁰ Toch. verse 16–18 to Skt Kvi LXV: *katame daś(śaK)ānuśamsā(PArkāwānta) ghaṇṭā(k_ulantse)- pra-*
dānasya(āyorsa). ucyate. abhirūpo(KArtse reki?) bhavati(MAsketRA). susvaro(KArtse weśeññai) bhavati.
manojñabhāṣī(PAIskonta kātKAṣṣeñca) bhavati. kalaviṅkarutabhāṣī(cāñcarya) bhavati (MAsketRA).
ādeya(klyauṣtsi)vākyo(plāce) bhavati. nityam saṃprahārya(←harṣa cf. Edgerton p. 579)jāto bhavati.
punaḥ(ṣek) punar(ṣeK) ānandam(katkauñāṣṣana) śabdam(pplāTAm rekauna) śrṇoti(klyauṢAṃ).
svargeṣ(yñakteṃ)ūpapadyate(TAnmastRA). mahā(wrotsana)bhogaś(ekñiññenta) ca bhavati(yānmāṢṢAṃ).
kṣipram(ramer) ca(ṢPA) parinirvāti(nervām yānmaṢṢAṃ).

The Toch. and the Skt. have nothing corresponding to Chin. 繪幡 "painted flag". Presumably this was added to
 make ten categories in the Chin.

T80, 894c22–28: 若有衆生。奉施(āyorsa)鍾鈴(k_ulantse)。得十種(śaK)功德(PArkāwānta)。一者得梵音聲
 (KArtse reki)。二者有大名聞(KArtse weśeññai)。三者自識宿命(PAIskonta kātKAṣṣeñca?)。四者所有出言
 (weśeñña)。人皆敬受。五者常有寶蓋。以自莊嚴。六者有妙瓔珞。以爲服飾。七者面貌端嚴。見者歡喜。
 八者具(yānmāṢṢAṃ)大(wrotsana)福報(ekñiññenta)。九者命終生(TAnmastRA)天(yñakteṃ)。十者速(ramer)
 證(yānmaṢṢAṃ)涅槃(nervām)。是名奉施鍾鈴得十種(śaK)功德(PArkāwnta)。

The Chin. 五者–七者 is not identical to Toch. verse 17, which is almost identical with the Skt. I suppose that
 the Chin. was modified in its content, which may have been borrowed from discussions of related topics.

¹⁴¹ Sieg: "*katkauñai m[ā]ka* für *m[ā]ka katkauñai (bahuvrīhi!)* und der nicht korrekte Versrhythmus" (p. 44),
 but I think that this is incorrect, i.e. there is no *bahuvrīhi* in the Tocharian in my opinion. If a *bahuvrīhi* in Skt.
 were translated into Toch., one would use a gen. or an adj. (an attribute) for the first part. If the place of
 (wn)olme and [Ṣ](PA) is changed, the metre is in order, but 6/9 instead of 7/8 appears in verse 20 pāda b and d.
 Here *katkauñai* is obl. sg. f. meaning "with regard to the joy", as is already discussed.

many(←big) possessions (and) is born among gods. : Quickly, however, he is freed from *saṃsāra* (and) obtains *nirvāṇa*. : They are the ten benefits for the one, who : makes worship of the Buddha-god with(←of) ten powers ...

2 *ṢAṃ yarke [1]8 [ś]aK PArkāwānta wāssi aiṣṣeñca KAl[pā]ṢṢAṃ wnoIme : taKArṣKAññe erseñca MAsketRA kartse lkātsine : taKAlñene ṢPA wlaiške yetse (cmelane MAsketRA : ṣmare)*

18 A person (who) gives a garment obtains the ten benefits. : (A person who) evokes a belief is nice to look at, : and upon touching he has(←is) soft skin from(←in) birth, : smooth (and)

3 *yetse (TAñwa)ññe wnoImentse ṣeK, cpī MAsketRA 19¹⁴² mā cpī tauRA mā tweye kektse-ñāśc, ma wa(t) tsweTAR nta : wāssanma ṢPA artkye¹⁴³ MAskenTARne .. + + + + (: KAlpauca¹⁴⁴ =Skt. lābhī?)*

lovely skin (of person) belongs(←is) always to(←for) him. 19 Indeed, neither dust nor ash adhere to his body, and garments are splendid(?) for him ... : And one who obtains(?)

4 *ṢPA MASke(t)RA po y[nā](ñMA?)¹⁴⁵ krenta wāssanma : yase kwīpesa ṣeK MASkeTAR su kekenu wnoIme 20 lare ṣek cāñcre lkātsi MAsketRA wrotse ekñi(ññ)e (: iñaktem su TAnmastRA)*

good garments is fully(←all) worthy. : The person is always provided with shame (and) modesty. 20 Great possession is always beloved (and) lovely to see. : He is born among gods,

¹⁴² Toch. verse 19–21 to Skt. Kvi LXVI: *katame daśa(śaK) guṇā(PArkāwānta) vastra(wāssi)pradānasya (aiṣṣeñca). ucyate. ślakṣṇa(ṣmare)chavir(yetse) bhavati. snigdha(TAñwaññe)cchavir bhavati(MAsketRA). na(mā) ca rajas(tauRA) cailam(tweye?) kāye(kektseñāśc) śliṣyati(tsweTAR). hrīr(yase)apatrāpya(kwīpesa)-sampaṇno(kekenu) bhavati(MASkeTAR) priya(lare cāñcre)darśano(lkātsi) bhavati(MAsketRA) prabhūta(artkye)vastro(wāssanma) bhavati(MAskenTAR) lābhī(KAlpauca) ca(ṢPA) bhavati(MAsketRA) sūkṣmāñām(ynāñMA) vastrāñām(wāssanma) āstarañānām. mahā(wrotse)bhogo(ekñiññe) bhavati. svargeṣ(iñaktem)ūpapadyate(TAnmastRA) kṣipram(RAmer) ca parinirvāti(nervām yānmāṢṢAṃ). yath(ieyknesa)oktam bhagavatā devatāsūtre. vastra(wāssi)prado(aiṣeñca) bhavati(tākaṃ) varṇavān. ime daśa guṇānuśaṃsā(PArkāwnta) vastrapradānasya.*

T80, 894c29–895a5: 若有衆生。奉施(aiṣṣeñca)衣服(wāssi)。得(KAlpāṢṢAṃ)十種(śaK)功德(PArkāwānta)。一者面目端嚴(kartse lkātsine)。二者肌膚(yetse)細(wlaiške)滑(ṣmare)。三者塵(tauRA)垢(tweye?)不(mā)著(tsweTAR)。四者生便具足上妙(artkye)衣服(wāssanma)。五者微妙(ynāñMA)臥具。覆蓋(KAlpauca?)其身。六者具(kekenu)慙(yase)愧(kwīpesa)服。七者見(lkātsi)者愛敬(lare cāñcre)。八者具大(wrotse)財寶(ekñiññe)。九者命終生(TAnmastRA)天(iñaktem)。十者速(RAmer)證(yānmāṢṢAṃ)涅槃(nervām)。是名奉施(aiṣeñca)衣服(wāssi)得(yānmāṢṢAṃ)十種功德(PArkāwnta)。

The Skt. version lacks the Chin. 一者 and 五者, and has a different order of 四者 (after 七者 or 一者?).

¹⁴³ *artkye*: hapax legomenon without certain meaning in Toch. According to Adams (p. 23) it is "see *arkye* '± necessity'(?)" which does not exist. From Skt. *prabhūta* it could mean "rich"; from Chin. 上妙 "excellent and beautiful". Regardless, this is an adj., and presumably means "excellent".

¹⁴⁴ *KAlpauca* is supplemented by Sieg (p. 45) because of Skt. *lābhī*. The topic of this part is Chin. 微妙 "delicacy" in 五者 "No.5", because the order is identical between Toch. and Chin. So from 覆蓋其身 "covering its body" *PArenca* "one who carries" instead of *KAlpauca* is possible.

¹⁴⁵ In the image I see *y[nā]* ..., and I supplement *ynāñMA*, and so presumably Toch. *po y[nā](ñMA?)* "completely(←all) worthy" could stand for Skt. *sūkṣma* "fine".

5 *RAme(r) kk(a) nervām [yā](n)māṢṢAm : toṃ teyknesa PArkāwnta wro[t]sana*
y[ā]nmāṢṢAm wnoṃme : k_wse alyekepi wassi aiṣṣeñca cmelane tākaṃ 21 || ||
[n]iṣ[k]ramā(ntne) + + + + + + + +

very quickly he obtains *nirvāṇa*. : In such a way a person obtains the great benefits, : who
 would be giving a garment to other (people) in (his) birth. 21 || || in (the metre of)
niṣkramānta (4x5/7/5)¹⁴⁶ (I would tell ...)

6 *yārpontaṣṣ[em] k[l]autkeṃ anaiśai : yarpo kwālypelle ke[t] (tākaṃ ṣe)[m]e PAIs[k]o*
klyauṣṭi cpy aikne¹⁴⁷ te : śaK PArkāwānta MAskentRA cpy onolmentse lwāke [k]_ws[e]
aiṢṢAm [:] + + + + + + + + (sa-)

the manner of merits clearly. : One who would desire the merit (←whose merit should be
 desired) should hear (←for him to hear) one thought in such a way(?) : Ten benefits are
 for the person, who gives a pot. : ...

07-J2 (K10b) #40

1 *nKatse [w]aT, d(ak)ṣ(i)ṇākeṃts waT*, : (I¹⁴⁸) lwāke tatāk[au MA](skeTAr s)u cm(e)lane*
kreṃt pelaiknentse : ṣmare MAllarṣke MAskeTArne pal[s]ko [Ṣ]PA wlaiṣke
[p]autarṣke : + + + + + (cmelane mā ce-)

either of *saṅgha* or of worthy ones. 1 He was a pot of good law at birth, : and his thought(s)
 are(←is) clear(←smooth), carefull(?), kind(←soft) (and) honorable(?). : ... in (his) birth

2 *w yoko k(r)ā[SA]Ṣ[ṢA]ṃ ṣeK, (←KA) : tākaṃ yokaitse kr_i pākri MAskeTArne yoktsi*
enepre 2 pretenne mā su TANmastRA cpī yāmorntse okosa krenTA : lwāksa bhā(janta
snai meṅki MAskenTAr cpī)

thirst does not torment him always. : If he becomes(←would be) thirsty, drink appears(←is
 clear to see) before him. 2 He is not born among ghosts because of(←with) the fruit of
 his good deed. : Pots (and) vessels are without lack for him,

¹⁴⁶ The metre has changed here, although the same theme continues. The change of the metre should be taken
 from the verse 9 禮佛塔廟 "worship of *stūpa*" in 07-I2 (K9a1 beginning of 十善業 "ten good deeds"). Pre-
 sumably the number of syllables is not important, but the verse-style is important.

¹⁴⁷ I suppose *aikne* (also in K3b3) to be a scribal error for a verbal adj., e.g. *aiśalle* from √aik "to know" be-
 cause of *te* "so" (here) and *tusāksa* "thus" (K3b3). Another possibility is an adverb "(so/thus) in a way", if Hil-
 marson's idea *e(n)* + /yākne/ is right (cf. Adams p. 102). I prefer the latter, because it is difficult to see the same
 mistake (*aikne* here and in K3b3).

¹⁴⁸ Toch. verse 1c–3 to Skt. Kvi LXVIII: *katame daś(śaK)ānuśamsā(PArkāwānta) bhājana(lwāke)- pra-*
dānasya(aiṢṢAm). ucyate. bhājana(lwāke)bhūto(tatākau) bhavati(MAskeTAr) guṇānām(kreṃt pelaiknentse)
snigdha(ṣmare)saṃtati(MAllarṣke?) bhavati(MAskeTAr). na(mā) ca tṛṣā(yoko)bahulo bhavati.
tṛṣārtasya(yokaitse) pānīyam(yoktsi) prādurbhavati(pākri MAskeTAr). na(mā) ca preteṣ (pre-
tenne)ūpapadyate(TANmastRA). bhājanair(bhājanta) avaikalyam(snai meṅki) bhavati(MAskenTAr).
mahā(wrotse)bhogaś(ekñiññe) ca bhavati. svargeṣ(yñaktem)ūpapadyate(TANmastRA). kṣipram(ramer) ca(ṢPA)
parinirvāti(tSalpetRA). ime daśānuśamsā bhājanapradānasya.

T80, 895a6–11: 若有衆生(*onolmentse*)。生施(*aiṢṢAm*)器皿(*lwāke*)。得十種(*śaK*)功德(*PArkāwānta*)。一者
 處世如(*tatākau*?)器(*lwāke*)。二者得善法(*kreṃt pelaiknentse*)津澤(*ṣmare MAllarṣke*?)。三者離(*mā*
krāSASSAm)諸渴愛(*yoko*)。四者若(*kr_i*)渴(*yokaitse*)思水。流泉(*yoktsi*)涌出(*enepre pākri MAskeTAr*)。五者
 終不(*mā*)生(*TANmastRA*)於餓鬼(*pretenne*)道中。六者得天妙(*snai meṅki*)器(*lwāksa*)。七者遠離惡友
 (*spaktanikentsa snai meṅki*)。八者具大(*wrotse*)福報(*ekñiññe*)。九者命終生(*TANmastRA*)天(*yñaktem*)。十者
 速(*ramer*)證涅槃(*tSalpetRA*)。是名奉施器皿得十種功德。

3 *tūsa cmel(a)n[e] : (spa)ktanīke^ontsa snai meñkī MAskenTar ŠPA wrotse ekñiññe [:] yñak-
tem TANmastRA ramer ŠPA saṃsārmem pesT, LnaŠŠAm tSA[lp]etRA 3 (šwātsi k_use
aiŠŠAm PA-)*

therewith in birth, : with servants (he is) without lack, and he has many (←there is a big)
possession. : He is born among gods, and quickly escaping (←he goes out from)
saṃsāra, he is free. 3 Who(ever) gives food,

4 *rkāwā[nt](a) c[p]ī rano Nno[K] śaK MAskemtRA : ^o śauL PArkrem yānmāŠŠAm erene
KArtse [Š]PA šek [š]eK MA(s)k(e)tRA <:> [skw]as(su) [MA]sketRA weñenta sPAn-
taitse ŠMA(←ŠPA) prati(m/nt' erseñca : sPAntāLA-)*

for him also again there are the ten benefits. : He obtains a long life and is always good
looking(←in his shape). : He is a happy and confident speaker (and) decision maker
(←one who evokes decision). :

5 *ññets[e] ko[rp]o[t]RA katkemane ponta wertsyanne 4¹⁴⁹ lā[r]e [MA]skeTAr ŠPA māka
onolmeṃts šek wrotse ek[ñ]i[ñ]ñ(e) : yñaktem TANmastRA ramer [ŠPA] saṃsārmem
pe(sT LnaŠŠAm tSAIpetRA : tom)*

(He is) confident (and) descends joyfully(←joying) upon all assemblies. 4 He is lovely and
always (brings) big fortune for many people. : He is born among gods and quickly es-
capes(←goes away from) *saṃsāra* (and) is free. :

6 *śak PArkāw(NT)a y[ā]nmāŠŠAm onolme sū k_u[s]e [š]wāt[si ai]Š[ŠA]m : ñākcyē nervāmše
ŠPA sak warpatsy āñme keT, sū šwātsi āyi [5 š]a(k) [PA]rkāw[ā]nta pannāKAnta(=Skt.
upānah)¹⁵⁰ ///*

¹⁴⁹ According to Lévi Toch. verse 4 has a closer connection with Tib. lists (cf. 1932 p. 92 fn. 6): "longue vie – beau teint – force – solidité de la mémoire – pas de timidité à entrer dans les cercles – sympathie des cercles – plaisir aux dieux et aux hommes – grandes jouissances – ciel – Parinirvāṇa".

Toch. verse 4–5 to Skt. Kvi LXIX: *katame daś(śaK)ānuśaṃsā(PArkāwānta) bhojana(šwātsi)pradānasya (aiŠŠAm). ucyate. balavān bhavati. varṇavān(erene KArtse) bhavati(MAsketRA). sukhito(skwasu) bhavati (MAsketRA). pratibhānavān(weñenta) bhavati. dīrghāyur(śauL PArkrem) bhavati. mahājanābhigamyo (korpotaRA) ponta wertsyanne) bhavati. priyadarśano(lāre) bhavati(MAsketRA). mahā(wrotse)bhogaś (ekñiññe) ca bhavati. svargeṣ(yñaktem)ūpapadyate(TANmastRA). kṣipram(ramer) ca(ŠPA) parinirvāti (tSAIpetRA).*

=== story of *śiṃha* and *gāthā* ===

ime(tom) daśa(śak) guṇā(PArkāw) bhojana(šwātsi)pradānasya(āyi).

T80, 895a12–16: 若有衆生。奉施(aiŠŠAm)飲食(šwātsi)。得(cpī MAskemtRA)十種(śaK)功德(PArkāwānta)。一者得(yānmāŠŠAm)命(śauL PArkrem)。二者得色(erene KArtse)。三者得力。四者獲得安(skwasu)無礙辯。五者得無所畏(weñenta sPAntaitse?)。六者無諸懈怠(pratiṃ erseñca)。爲(korpotaRA)衆(ponta wertsyanne)敬仰(sPAntāLAññetse)。七者衆人(māka onolmeṃts)愛樂(lāre)。八者具大(wrotse)福報(ekñiññe)。九者命終生(TANmastRA)天(yñaktem)。十者速(ramer)證涅槃(tSAIpetRA)。是名奉施(āyi)飲食(šwātsi)得(warpatsy)十種(śak)功德(PArkāw)。

The Toch. and Chin. versions do not have the tale and verse mentioned in Skt. Kvi LXIX. Skt. Kvi shows *dīrghāyur* (Chin. No. 1) after *pratibhānavān* (Chin. No. 5), i.e. No. 3→2→4→5→1→6→7→8→9→10, while Toch. has no 三者 (No. 3). The Toch. writer has forgotten 三者 "力" (No. 3 "power"), and the Skt. is confused in its order.

¹⁵⁰ Toch. verse 6 "gift of sandals" is not found in the Skt. According to Lévi, "chaussure" appears in the Tib. and Chin. versions (cf. 1932 p. 19 T¹ XCII; T² LXXV; Chg LXXII, also p. 95). This could mean that the Skt. version was changed from the original, while the Toch. and Chin. have preserved it.

The person who gives food obtains these ten benefits, : and he may give food to whomever (←whose) desires to obtain the happiness of divine *nirvāṇa*. 5 Ten benefits (of a gift of) sandals ...

Here we see the end of the Toch. *Karmavibhaṅga* in one set (K1–K10). From the Chin. version we can assume that two more topics (香華 "fragrant flower" and 燈明 "light") would have been included, and it ends with the ten merits of 合掌 "pressing hands together". Now I see that the Toch. and Chin. 佛爲首迦長者說業報差別經 are identical in detail, while the Skt. version is significantly modified, adding stories and verses. The Chin. writer 瞿曇法智 produced this *sūtra* in 582 A.D. (Karashima's suggestion). From a palaeographical point of view, the Toch. was written in the 6-7th century A.D. (cf. Tamai p. 242 & p. 373). These two were written at almost the same time. I cannot say whether the Chin. writer translated this *sūtra* from the Toch. version or the Toch. was a translation of the Chin., or whether there was a common Skt. text for both versions.

Namikawa divides the Chin. *sūtras* of 鸚鵡經 (Parrot-Sūtra) into two groups (pp. 198–217) and Kudo follows with chronological detail (2005 p. 109), I quote Namikawa's numbering and Kudo's chronology, i.e. the first: Ch-1 to Ch-4, the second: Ch-5 and Ch-6, but based on the contents, I would like to divide it another way:

<a> **with** 狗 dog-parables: Ch-1 佛說兜調經 T78, 887b–888b11 (265–316 A.D.), Ch-2 鸚鵡經 in 中阿含經 *Madhyama-nikāya* T26, 703c21–706b11 (397–8 A.D.), Ch-3 佛說鸚鵡經 T79, 888b13–891a13 and Ch-6 分別善惡報應經 T81, 895b23 (982–1000 A.D.).

 without 狗 dog-parables: Ch-4 佛說淨意優婆塞所問經 T755, 588c9–590b7 (982–1017 A.D.) and Ch-5 佛爲首迦長者說業報差別經.

The reason why I divide them into two groups is simply based on their inclusion or exclusion of the dog-parable.

Our Toch. version could belong to the group because of Ch-5. The group <a> is found from the earliest time until the latest, while the group in later time only.

There may be some confusions between the Skt. *śuka* (Pāli *suka/suva*) "parrot" and *śvan* "dog" (Karashima's suggestion). This could be explained with a phonetic and phonological change, i.e. /śuka/ → /śu'a/ → /śva(n)/. /śu'a/ could be a form of Prākṛit or Gāndhārī, and this change could occur even in very early time. The Pāli *suva* could reflect this /śu'a/. The Toch. word for the dog is /ku/ which could be a loan word from Chin. (cf. Pulleyblank p. 109 狗 *kəw'* in Early Middle Chin., circa 600 A.D.), and we can see neither *śuka* nor /ku/ in the Toch. Kvi., although there were so many 鸚鵡經 (Parrot-Sūtra) in Chin. If my observation concerning the dog-parable is correct, we here see a difference between Sarvastivādin and others, as Toch. Buddhism would belong to Sarvastivādin. Another possibility is that the

Toch. Buddhism and the group were peculiar ones, i.e. there was a diachronical and synchronical difference, which is a normal development. Regardless, we can begin to see Toch. Buddhism more deeply via a comparative study of Karmavibhaṅga-literature.

Five small fragments infra are not in this set. From the palaeographical point of view, 07-N is not of the same type (presumably later), and I cannot identify the texts with Skt. versions without 07-N. I follow the order of Bibliothèque nationale de France à Paris and give my tentative translations and commentaries. (PK.AS7 ...) are new numbers appearing on the website of BnF.

07-K1 (PK.AS7kv) verse 35, 36 (5/7?)

1 /// .. *wrentane kektsenne po yneñca .. lna ..[e]* (y)änmaskem .. *kn. [au]loṃ kars[n]aṃ* ///

/// in the dust on the body, all ... they obtain ... he knows the blood vessel(?) ///

2 /// .. *lpnān eñtsi akāś ram[TA] • (tu)meṃ (t)s[e]ñkentRA [wolo]kentRA no [wo]tkem • pal-waṃ* .. ///

/// (he) would ... to seize (it) like the sky, • then they arise (and) stay, but they would decide • he complains ... ///

3 /// *sPArkauw intrinta • krośca(←ä)ṃ tatā[k](ar) [NA]r[SA]ṃ¹⁵¹ [ta]llā[w¹⁵² ce]ṃ snai peñyai • srukaL[LA]ññentse RA[sk]r(e?)* ///

/// (it has) disappeared, the senses • A miserable one would urge a cold existence without splendor. • A rough ... of death ... ///

4 /// *sTA sassāmpaṣ cai kamarttā[ññ]e .. .[s]i ..[tS], • eśne melentSA¹⁵³ klautsne kantwa ke .[ts].* ///

/// ... they deprived the rulership ... • Two eyes, the nose, two ears, the tongue, the body(?) ... ///

5 /// *koṃ indrintane mant yäkne • LA(k)[l](entat)[SA] keś, srukemane ktsaicemSA 35 palskosa* ///

/// ... in) the senses (in) such a way. • A number of sufferings, dying of old age(s). 35 With thought ///

6 /// *.āñcä • [m]ent[s]i k. ... e [TA] ... e ñyats[e]ssoñcä 36 mā[k](a) yaikoṣ, aknātsa[ññ?] r.* ///

/// ... • sorrow ... desirous (pl.) 36 The fools have driven away many ...

¹⁵¹ Instances from √nārs "drängen" (cf. Krause p. 254) are only in pres.IX (THT 42 b3 *tarSAṣṣAm*) and pret.II (THT 50 b1 *ñyārsa*). THT 42 is lost, and we cannot check the reading as to whether it is *ta-* or *na-*. If this verb is in pres.IX, the subj. should be in class IX /nārsāsām/, but if it is in pres.VIII, the subj. should be in class I which is suitable here. Nevertheless, because of damaged fragments (e.g. *krośca(←ä)ṃ tatā[k](ar)* or *[ta]llā[w ce]ṃ*), my reading is not definite, including the meaning in order to understand the context.

¹⁵² In the image I read *ñcem*, but *tallāñcem* is grammatically incorrect, while *tallāw* (nom.sg.) is better.

¹⁵³ *meḷi* "nose" is pl. tantum (because of two holes in one nose?), and this form is /melen/ obl.pl. + /-ts/ gen.pl., which is remarkable. It could be a scribal error.

07-K2 (PK.AS7kr) verse 37, 38

- 1 /// [m]k. tseñketRA k. .. + .. .u .. .s. 37 *še ŠAr[p]u tāka srukallesa ktsaitse(ññ)e* ///
 /// ... arises ... 37 One was explained with death, old-age ... ///
- 2 /// (se)rkemeṃ mā tSAIpoṢ, 38 .. [s]. manne || || *taka rano anaiwatse sru[k].* ///
 /// ... they are not free from the circle(?). 38 in the metre of ... || || Then also unpleasant death ... ///
- 3 /// .. *īme • yolo añmantse [r].* .. + (pa)[lsk]osa yāmtsi PAknāmaR*, sruk. ///
 /// ... thought • a badness of a desire ... with thought I intend to do. A death ... ///
- 4 /// .. *sa yamaskem yolo • [w]. .o sruk[ā]lyñeṣṣe ime cemṭS, pals[k]o ..* ///
 /// with ... they make evil. • ... the thought of the dead, their thought ... ///
- 5 /// (sruka?)lyñeṣṣ(') *īme 2 bodhisātwent[s]e ka(k)raupau[w]a s[nai] (k)eś*[.] yāmo[rnta] k(r)enta • ko[sau](k) sruka(lyñeṣṣ(') īme ma ta) + + + + +* (07-N2,2; K11b2)
 /// the thought of death(?). 2 The good deeds of the Bodhisatva (are) gathered without number. • How much the thought of the death ... ///
- 6 /// (07-N2,3) (ra)n[o] wantresa lāre MAskeTAñ[i] [s]ruka(lyñeṣṣ') *īme 3 (saṃ)sārne on(olmi)* /// (07-N2,4)
 /// again with a thing, the thought of death is lovely for me. 3 ... in *saṃsāra* the people ///

07-L1 (PK.AS7lr; K12a =K11b7??)

- 1 /// .. *lāre sta(r)ñ, • [t]eteka srukalyñeṣṣ(') īme onolmetS, nesall(e)* /// (07-N2,7??)
 /// ... is lovely for me. • Suddenly the thought of death should be ... for people ... ///
- 2 /// *wārwāṣṣeñca šeK*, [s]āle yamastRA kektseñ reki [p]āl[sk]ṣṣe āstreṃ* ///
 /// ... urging always (and) produces the basis, (namely) body (and) speech of pure thought ... ///
- 3 /// (ce rano wāntresa lare MAskeTA)r ñi srukalyñeṣṣ[s]ī[m]e 5 ompa(←e?) [k_ac]e srukal[y]ñ[e MA]ntak no ṣemi tne ///
 /// also with this thing, the thought of death is lovely for me. 5 Because once a death (comes), then some (persons) there ... ///
- 4 /// (a)yāMAcci srukalyi ñke ṣeM, • ce rano wāntresa lāre MAskeTA ///
 /// they are not to make, then we should die. • Also with this thing it is lovely ... ///
- 5 /// .. [k]ai 20 ¹⁵⁴ : *jāmadagniñne su rāme śampāsse(←tse) po ne[k]sa [k](ṣa)t[r]i[y](eṃ)* ¹⁵⁵ ///
 /// ... 20 : Proudful Rāma of Jamadagni destroyed all the warriors ... ///
- 6 /// [n]mu skāLLAññe Karsormem mā kca mrausknāTAR, ¹⁵⁶ : kau ///
 /// ... having known perishing, he does not feel aversion. : ... ///

07-L2 (K12b)

¹⁵⁴ If this number is correct, this is not recto (K12a), but verso (K12b).

¹⁵⁵ Lévi: (ndatr)ī, Sieg: *mant ra*. I would supplement *kṣatriya* from *aḥṣaras* in the image.

¹⁵⁶ Sieg: *mrauskāTAr* (subj./fut.), but *-sknā-* (pres.) is visible in the image.

1 /// śconaitsai skwassu no klantsoI*,¹⁵⁷ ostne tSAkse ///

/// ... having enmity, but happy one might sleep, in a house (it) burns ... ///

2 /// .s. + [kai] yn(e?) mraus[k]alye preke 9 KAnte pik_ula śauL, śāmnāmts .ly.[o] ///

/// ... in(?) ... the time to feel an aversion. 9 A hundred-years-life of people ... ///

3 /// tatākaṢA yṣelmēṣc aivoly[ñ]e • LAks ra misāmts kawāñ naKṢAṃ .. ///

/// ... (it) was(←been) a direction toward pleasure. • Also, (he) destroys a fish out of desire for flesh ///

4 /// [r]ṣṣ. tetreñkoṢA nraine tSAksentRA • [b]ram weksa [w]e(ñā)¹⁵⁸ [w]eñentantsa śpā[l](aññe) ///

/// ... they clinged (and) burned in hell. • With a Brahma-voice he spoke, (being) excellent among(←over) speakers. ///

5 /// .ts. cew LAklenta śtṵwāra trey¹⁵⁹ epe wi kete no kca MA[s]k(e)TAR, ṣe lāre .. ///

/// ... it, but one who has four, three or two sufferings is rather(←somehow) lovely ... ///

6 /// ntRA 12 nātak[n]e saṃsārṣṣe wrocce sporttomane myāskaste weSA • .. ///

/// they ... 12 (The one who) was conducting in the play of (big) saṃsāra swapped us. • ... ///

07-M1 (PK.AS7mv) verse 25, 26

1 /// pilko s[nai p]tsaK, .. sn(ai) [p](e)ñy(ai l)[k](ā)ṢṢAṃ krākṣtRA¹⁶⁰ ersna .. ///

/// glancing without blinking (he) sees ... without splendor, a form makes irritate(?) ... ///

2 /// [po]sTAṃ • 2[5]¹⁶¹ ś[ās]trak ñem yenti m[e]skem klautkem yatta ///

/// afterwards • 25 Windows, Śāstraka by name, blow away (←turn) the portions ... ///

3 /// (2)6 astabhek ñem yenti āsta mrestīwe • RA[s](k)re ///

/// 26 Windows, Astabheka by name, bones, marrow • rough ///

4 /// (yo?)nmaskem klokastaṃtsa yo[K]*[.] .ts[i]ṣṣem karsna ///

/// they get(?) hair over (their ...) pores, (they) know ... ///

5 /// eneñka tsa śawona¹⁶² • lykaśka(na) mantr. ya ///

/// they might live also within. • Small ones(?) make(?) spell(?) ... ///

6 /// [mre]stīwe • ysāra pitkēnme[R], w[e].e .. ///

/// marrow. • bloods, spittle, medicine(?) ... ///

¹⁵⁷ I suppose that the end of the pāda occurs here because of “*,”. Although Sieg supposed (cf. p. 53) that *śconaitsai* marks the end the pāda and supplements *tSAkse(manene)*, the locative of the pres. part. is abnormal. I would rather supplement *tSAkse(tRA)*.

¹⁵⁸ Sieg supplements *we(ñā su)* because of the metre (5/7), but there is no space for *su* in the image, so I suppose two syllables after *śpā*, e.g. *śpā[l](MAññe)* "excellence" in stead of Sieg's *śpālmēm*.

¹⁵⁹ Sieg supposes that this masculine form *trey* reflects the feminine *TArya* (cf. p. 54 *TAryepe* = *TArya epe*), but it is possible that the masculine is used for feminine *metri causa* (cf. TEB p. 76 Anm. 1).

¹⁶⁰ Presumably this is a mistake for *krāsstRA* /krāsṣṣātār/ 3.sg. caus. from √krās "to irritate", but it remains unclear because of the damage to this small fragment.

¹⁶¹ This verse number could be 25, although conversely 5 and 20 are written. If this is so, this side is verso because of the number 21 on the back side (PK.AS7mr).

¹⁶² This form could be 3.pl.opt. /śawon/ (cf. *śawon* in THT179a1) from √śāw (√śau "leben" in Krause p. 295) with -a *metri causa*, but normally it should be *śawoNA* or *śawonā*. Another possibility is a mistake for *śawośañ* "those eager to eat" (Adams p. 624). I prefer the former, but I am not sure because of the broken fragment without context.

07-M2 (PK.AS7mr) verse 21

1 /// ... r. lla srukelle śatSAṢṢAlle [TA](n)m(a)śle ///

/// ... to be dead, to be beaten(?) (and) to be born ///

2 /// laśc alloṅkna sraṅKAṃ proskaiṃ ktsaitstsñe(sa?) • y[n]eś r. ... ///

/// to others ... he eliminates(←boils) the fear of(←with) old age. • real ... ///

3 /// me snai keś, lkāṢAṃ kektse[ñā]n(.) • yāmorntaṃt[s]o ///

/// for us, he sees bodies without number. • Of the deeds ///

4 /// .[k]. preke kau[s]eñca LAkle ktsaitSAññe yolo tusa ///

/// time, (one who) eliminates(←kills) suffering, old age (and) evil, then ///

5 /// ... • ktsaitSAññesa ksa LAkle olypo mā neSA(m) 21 ka .. ///

/// ... • No suffering exists rather more than (←with) old age. 21 ... ///

6 /// .s. ñe ktsai ... k. ... r. ... + [ś]. nneś teki no śau ///

/// old age(?) ... to ... but illness living(?) ... ///

07-N1 (PK.AS7nr; K11a; DAcour; the middle part is original, both sides are written later; the topic is "flower," which we cannot see in the end of K1–K10 supra)

1 śaK, PArkawa(←ā)nta tuñ, a tu ta + + + + + .. • m[e]l[e]ṣṣeṃ indri cpi mā kauṣṭRA • kektseñmeṃ c[p]i

ten benefits, blossom ... • His sense of smell(←nose) is not disturbed(←killed). • From his body

2 karttse were yaṃ¹⁶³ kektseñmeṃ cpi yolo mā warṢA(m)ne¹⁶⁴ • KAlymi KAlymi ṢAp cpi papāṣṣorñeṣe were ka(r)ttse ya(m)

good smell emerges (←good smell goes). From his body (there is) no bad smell. • And everywhere (←direction for direction) the good smell of moral behavior from(←of) him emerges(←goes).

3 cañcarona larona wāntarwampa eṣe KAnmastRA • yñakteṃ TAnMAstRA RAmer ṢPA keṣṭRA :¹⁶⁵ [ś]aK, PA-

He comes together with charming (and) beloved things. • He is born among gods and quickly comes to extinction. : Ten

4 rkawānta pyapyai ailyñe(n)tse tuk yaknesa weṢṢAlle • yāmor kre(nT,) wārpaly(ñ)emeṃ RAmeR[.] keṣṭRA¹⁶⁶

¹⁶³ This upper left triangle of the folio (from lines 1 to 4) was not available to Sieg, so he has supplemented (*karttse warṢAṃne*) for *karttse were yaṃ* as in the next sentence. On the other hand Sieg has written (*cāñca-ro)n(a)* for *cañcarona*. This suggests that the writer was skillful neither in style nor grammar.

¹⁶⁴ When *warṢA(m)* is intr. (cf. Krause p. 289), *-ne* means "by him" or "for him", but from context it is rather strange because of *cpi* "of him". It may be *metri causa*. The metre should be the same as 07-J1 (K10a) *niṣkramānta* (4x5/7/5), because these verses exhibit the same theme. If this is so, a mistake for *warṢAn*, instead of *warṢAne* is possible, because I see no *anusvāra*, and *-e* is similar to the *virāma* sign.

¹⁶⁵ The writer did not use *visarga-daṇḍa* (punctuation), but here he wrote it unskillfully (also next *śa*).

¹⁶⁶ Skt. Kvi LXXIV: *katame daśa(śaK) guṇā(PArkawanta) muktapuṣpa(tuñ)pradānasya. ucyate. puṣpabhūto bhavati lokasya. ghrāṇ(meleşsem)endriyaṃ(indri) viśudhyati(mā kauṣṭRA?). kāya (kektseñmeṃ)daurgandhyaṃ*

benefits of flower-giving; even in this way one should teach(←say). • From the pleasure of good deed(s) he quickly comes to extinction.

5 || *niṣkramatne*¹⁶⁷ || *taka*¹⁶⁸ *rano anaiwatse srukalñeṣṣe ime onolme(m)tS* <:> *keś no TA(t)tarmem oly(a)potse lare ñi*

|| in the metre of Niṣkramanta || Then also the thought of the death is unpleasant for people. : Having considered, however, the thought of death is rather lovely for me.

6 *[s]rukalyñeṣṣ(') īme* <:> *yolo añmantse kektse[ñ]* (*r*)*eki palskosa yamtsi PAknantra* <:> *srukalyñeṣṣ(') īme kos ra*

: They would intend to do bad (things) with body, speech and thought for themselves, : as long as the thought of death (is) also pitiful,

7 + .o [l]. *[s]*.¹⁶⁹ *ñi (tusa) lare s(tar, l) [k_uc]e kca o«[no]»lmī (katkemanē(?) yo)losa yamas[k]em [y]olo* <:> *waṣmo ma [n]e(sn ñi) (sru-)*

therefore for me (it) is lovely. 1 Because some persons make joyfully bad (things) with bad (thoughts), : the thought of death is not my friend.

07-N2 (K11b)

1 (*ka*)[*ly*]*ñ(eṣ)[s](')* (*ī*)*m(e) cem(←cai) (pa)[l]sk[o] yairo[s]* «*y*»*ām[am](tRA)*¹⁷⁰ <:> [*y*](*o*)[*lo*] + + .. (*TAnmas*)*k(e)ntRA TArya cmel(a)n(e :)* [*c*](*e*) *rano wāntr[e]sa (lare MAsketRA)*

(*yolo*) *samapaiti(mā warSAm?)*. *saugandhyaṃ(kartse were) prādurbhavati (yam?)*. *daśa diśaḥ (KAlymi KAlymi) śīla(papāṣṣorñeṣe)gandhaḥ(were) khyātiṃ(kartse?) gacchati(yam)*. *abhigamanīyaś(eṣe KAnmastRA) ca bhavati. lābhī ca bhavati iṣṭānām dharmānām. mahābhogaś (cañcarona larona wāntarwampa) ca bhavati. svargeṣ(yñaktem)ūpapadyate(TAnMAstRA) kṣipraṃ (RAmer) ca(SPA) parinirvāti(keṣṭRA)*. *ime daśa(śaK) guṇā(PArkawānta) muktapūṣpapradānasya(pyapyai ailyñentse)*.

T80, 895a23–29: 若有衆生。奉施香華(*tuñ*)。得十種(*śaK*)功德(*PArkawānta*)。一者處世如花。二者身(*kektseñmem*)無(*mā*)臭(*warSAm*)穢(*yolo*)。三者福(*kartse*)香(*were*)戒(*papāṣṣorñeṣe*)香(*were*)。遍諸方所(*KAlymi KAlymi*)。四者隨所生處。鼻(*malessem*)根(*indri*)不(*mā*)壞(*kaustRA*)。五者超勝世間。爲衆歸仰。六者身常香潔。七者愛樂正法。受持讀誦。八者具大福報。九者命終生(*TAnMAstRA*)天(*yñaktem*)。十者速(*RAmer*)證涅槃(*keṣṭRA*)。是名奉施(*ailyñentse*)香花(*pyapyai*)得十種(*śaK*)功德(*PArkawānta*)。

With palaeographical observation this folio could be written in later Toch. period. The order is No. 4→3→2→3→9→10 (in Chin.), Toch. *cañcarona larona wāntarwampa eṣe KAnmastRA* stands for Chin. 五者–八者 (No. 5–No. 8). The metre is irregular. We can see that this Toch. version has already changed when we compare it with the old Chin./Toch. versions supra. There is only one topic in Kvi, and then the other content follows. This folio could have been a practice page by a novice with his teacher's instruction (in the middle of the folio) on the repaired paper.

¹⁶⁷ The name of the metre is mentioned as [*n*]*is[k]ramā(nte)* in 07-J1 (K10a) composed in 4x5/7/5 (cf. fn. 164 supra), but sometimes not in order (cf. e.g. here pāda *a* 4/8/5 or the verse 2 pāda *b* is 5/6/6, in pāda *c* three syllables are lacking, and pāda *d* is 6/6/5). This means that the writer is unskillful as I mentioned.

¹⁶⁸ Sieg supposes that *taka* stands for *tāka* (cf. p. 50), but from the point of view of the accent-system, it should be /tākā/ (not /tākā/) as Sieg cites frequent *tākā ra(no)*. This means "allerdings, freilich" according to Sieg, but I think that it is too free. I would agree with "then" (not with "certainly") as in Adams (p. 276).

¹⁶⁹ If this might be *añmalaska(←e)* "pitiful" (.o for *ñma*, s. for *ška*), pāda *d* could be "as long as the thought of death (is) also pitiful" (conditional sentence to the former sentence), "therefore for me (*ñi*) it is lovely (=death is not fearful)." Pāda *c* and *d* are the content of "having considered" in pāda *b*, and the conclusion is at the end. If this is so, *añmantse* in pāda *c* does not mean "mir (to me)" as by Sieg (p. 50), but "self". When subj. comes, Sieg thinks that it is a conditional sentence, but I think that this is not always the case.

¹⁷⁰ This is a 3.pl.subj. from √yām "to make". Sieg supplements [*y*](*āmam*), but this is 3.sg.act. If act. is in sg.-form, and med. is in pl.-form (cf. Krause p. 272), 3.pl. should be *yāmamtRA*. If this is so, and *cem(←cai)* is not there, the metre is perfectly in order.

They would produce a rehearsed thought. : The bad ... are born in three births. : With this thing the thought of death is lovely

2 *ñi srukalyñeṣṣ(') īme{m} 2 bodhisatwentse kakrau[p](au)wa snai keṢ, yāmornta krenta*
 <:> *kosauK, srukalyñeṣṣ(') īme ma ta-*

for me. 2 Countless good deeds (are) aggregated by(←of) the Bodhisatva, : (so) much (so that) the thought of death might not touch him,

3 *ś(i)ne tot ma mrauskatene (: te)ksane ka no mrauskāte olypotse sū tāka pudñākte <:> ce*
rano wāntresa lare MAske-

so much so that he(←for him) did not feel aversion. : It(=the thought of death) touched him, but he felt more aversion (and) became a Buddha. : Also with this (matter), the thought of death is lovely

4 *(tRA) ñi srukalyñeṣṣ(') īme 3 ○ (ka ce kca)¹⁷¹ [o]nolmi saṃsārne wārpanantRA makāykne*
skwanma <:> srukalyñeṣṣ(') īme

for me, 3 because some people undergo fortunes in *saṃsāra* in many manners. : The thought of death

5 *to[m] skwan[m]antSA wrotse ṣarM, {;} tusa lāre starñ*, <:> teteka¹⁷² srukalñeṣṣ(') īme*
onolmentsa nesale ma ṣai¹⁷³ <:> ṣeme

is a major cause for these fortunes, and so (←then) it is lovely for me. : If the thought of death might not be for persons directly(←immediately), then in the same manner

6 *ykne lkalyi LAklenta¹⁷⁴ ñke ṣem weSA tusa lāre starñ*, 4 srukalñeṣṣ(') īme waṣamo*
naus(←nauṢAK)¹⁷⁵ tākaṃ wā(r)wāṣṣeñca

we should see sufferings, and so it is lovely for me. 4 The thought of death would be an old (←former) persistent(←urging) friend

7 *se¹⁷⁶ <:> sale(←mā laṃ?) yamastRA ke[k](ts)eñ reki [PA]ls(k)o(ṣṣe āstreṃ)¹⁷⁷ + + +*
<:> wāyatsi ś[m]anne katkemane yaṃ caumpa kau .. + + + <:>¹⁷⁸

always. : He creates the basis, (namely) body (and) speech of pure thought ... : It would come to lead him, (and) it goes joyfully with him ...

07-01 (PK.AS7ov)

¹⁷¹ We cannot see these two *akṣaras* in the image, but presumably it could be the same as the beginning of verse 2.

¹⁷² *teteka* "immediately" should be put after *īme*. Then the metre is in order, but after K12a line 1 *teteka srukalñeṣṣīme onolmetS* (11 syllables! 3/8 or 8/3 for 5/7).

¹⁷³ According to Sieg this construction, verbal adj. of subj. + imperfect, is "Irrealis" (p. 52), cf. for *nesalle* from subj. Thomas 1952 p. 29 fn. 4, for "Irrealis" ibid. p. 43–47.

¹⁷⁴ Sieg supplements *(kaus)enta* "Mörder(?)", but *LAklenta* is surely to be read. Although the reading is clear, I cannot understand the context exactly. Presumably it means that "death" is one of the four sufferings (birth 生, old age 老, disease 病 and death 死) in Buddhism.

¹⁷⁵ *nauṢAK* is a supplement *metri causa* by Sieg (cf. p. 52), but *nauṢA* would be better as is mentioned in 07-E2(K5b) line 4, because *-K* is the emphasizing particle, when it is compared with opposite word "after".

¹⁷⁶ After K12a line 2 this *se* should be *ṣeK**, "always", and next *sale* is corrected by Sieg as *mā laṃ*, but after K12a line 2 it is *sāle* "basis".

¹⁷⁷ After K12a line 2.

¹⁷⁸ After K12a line 3 it could be as we find with *(ce rano wāntresa lare MAskeTA)r ñi srukalyñeṣ[s]ī[m]e 5*.

- 1 /// .. : *centsa nātkowo ma[s]a kwalante ytār[i c](e)* ///
 /// ... : He went in urgently(←urged) with them. They failed this(?) way ///
- 2 /// *kā no ksayiTar wase halahāl nakanm(e)* ///
 /// but why(?) might he come to extinction? The poison *halāhala*(?) would destroy them. ///
- 3 /// *tusa ket āñme nestsy eKAlkai¹⁷⁹ ta ..* ///
 /// therefore who wants to be ... ///
- 4 /// *ārtalñe āklye krentamts yakne te watka* ///
 /// the praise of good (people) is to be studied. The manner is thus decided(?) ///
- 5 /// *r.. sa šaṇ śaultsa olypo aikne pāṣtsi pa* ///
 /// with ... more of(←with) his own life to practice duty(?) ... ///
- 6 /// *[t]SA osn(←t?)entse ysaltse(←lye?) eñKAl ścona y.* ///
 /// ... discord(?), passion and enmity in(←of) a house(?) ... ///

07-O2 (PK.AS7or) verse 34

- 1 /// .. *witskai preñke ysomo yolaiñentamts.* ///
 /// root (and) island altogether of evils(?) ... ///
- 2 /// *kw[ä]ntsaññentse sanam wāšmoṃ waike rserntse* ///
 /// enemy (and) friend of firm(?), a lie of hate ///
- 3 /// .. *w SAlkauca ste papāṣṣorñe tusa <a>naiśai* ///
 /// ... is a producer of moral behavior, therefore attentively(?) ///
- 4 /// .. *wikṣalyisa¹⁸⁰ AIśaumyentso appamā* ///
 /// with disappearing(?) ill treatment(?) of wise ones ///
- 5 /// *ṣṣorñe tusa śaultsa pāṣtsy aikne 34 yso[mo]* ///
 /// a moral behavior(?), therefore through life (it) is to keep duty(?). 34 Altogether ///
- 6 /// *[kwi]pe{m} preṃts{ñ}entse : o[st KA]lpamñentse po yāta* ///
 /// a shame of a pregnant(?). : All abilities(?) of a house-possessor(?)

I cannot find the manuscripts K13 and K14, which are recorded in p. 54 of Sieg's article.

Compendium:

The Toch. verses are composed as follow, comparing with Skt. and Chin. versions.

07-A

The Toch. verses are not clearly identified.

¹⁷⁹ This form should be a privative, but I cannot find its root (√kāl?). Presumably it is a mistake for √kāl "to tolerate" or √kālts "to threaten", or even for an adjective *ekatkatte* "not crossing", but I cannot find an appropriate word because of the broken fragment.

¹⁸⁰ This character, the mark of *-ai* over the vowel *a*-, is abnormal, being used in a later period; it is possible that this manuscript was written at a later time.

07-B

Toch. verse 64: Skt. XIX *daśa kuśalāḥ karmaṣaṭhāḥ* (?)

65–67: Skt. XX–XXII *kāma/rūpa/ārūpa*, T80, 893b5–8 欲/色/無色

the metre of **Arāḍen** (07-B)

Toch. verse 1a–2b: introduction

2c–6b: Skt. Kvi XXX–XXXII *niyata/anyyata/vipāka*, T80, 893b13–27 決定, 不定, 邊地, 中国 (6c–6d: example of Maitrañña)

7–15: Skt. Kvi XXVII–XXIX (*naraka*), T80, 893b28–c13 (地獄)

07-C1

7–9: 盡地獄壽 "whole life in hell" (9b: example of Devadatta)

10–12: 至半而夭 "half life in hell"

13–15: 暫入即出 "immediate escape from hell" (15: example of Ajātaśatru)

07-C2

16–18: Buddha's canto 偈 for "immediate escape"

Toch. verse 19–26: Skt. Kvi XXIII–XXVI *karma/upacita*, T80, 893c14–21 作/集 which is obscure in detail because of lacunae.

19–20: *karma kṛtaṃ nopacita* 作而不集 (20d: example of scattered seed)

21–22(?): 集而不作 (**07-D2**)

THT521r

25a: 亦作亦集

26a: 不作不集

the metre of **Bahudantāk** (4x5/5/8/7)

Toch. verse 1–2: *pūrvam sukhita paścād duḥkhita* 先樂後苦

THT521v & 07-E1

3–4: *pūrvam duḥkhita paścād sukhita* 初苦後樂

07-E1

5–6: *pūrvam ca paścāc ca sukhita* 初樂後樂

07-E2

7–8: *pūrvam ca paścāc ca duḥkhita* 初苦後苦

9–10: *daridro bhavati tyāgavān* 貧而樂施

07-F1

11–12: *ādhyo bhavati matsarī* 富而慳貪

07-F2

13: *ādhyo bhavati tyāgavān* 富而能施

14: (no Skt.) 貧而慳貪

15: *kāyena sukhī na cittena* 身樂而心不樂, *cittena sukhī na kāyena* 心樂而身不樂

07-G1

- 16: *kāyena sukhī cittaṇa ca* 心身俱樂, *na kāyena sukhī na cittaṇa ca* 心身俱不樂
 17: *āyuh kṣīṇaṇ na karma* 命盡而業不盡
 18: *karma kṣīṇaṇ nāyuh* 業盡而命不盡
 19: *karma kṣīṇaṇ āyus ca* 業命俱盡

07-G2

- 20: *nāyuh kṣīṇaṇ na karma* 業命俱不盡
 21: *apāyeṣūpapanno 'bhirūpo* 生惡道樂見
 22: *apāyeṣūpapanno durvarṇo* 生惡道不喜見

07-H1

- 23: *apāyeṣūpapanno durgandho* 身口臭穢
 24: no Skt. and Chin. <成仏祈願>

unknown metre-name in 7/8 or 8/7

Toch. verse 1: introduction for ten good deeds

- 2: *daśākuśalāḥ karmaṇaḥ* 十不善業

07-H2

Toch. verse 3: *prāṇātipāta/adattādāna* 殺/盜

- 4: *mithya* 邪婬
 5: *mṛṣāvāda* 妄語/兩舌
 6: *piśuna vacana* 惡口/綺語
 7: *abhidhyā/vyāpāda* 貪/瞋

07-I2

Toch. verse 8: *mithyādrṣṭi* 邪見 (end of 十不善業)

- 9–11: *caityavandanāyām* 禮佛塔廟 (beginning of 十善業)
 12–15

07-I1

Toch. verse 12–15 *chattrapradāna* 奉施寶蓋

- 16–18

07-J1

Toch. verse 16–18: *ghaṇṭāpradāna* 奉施鍾鈴

- 19–21: *vastrapradāna* 奉施衣服

the metre of Niṣkramānt (4x5/7/5)

Toch. verse 1c–3

07-J2

Toch. verse 1c–3: *bhājanapradāna* 生施器皿

4–5: *bhojanapradāna* 奉施飲食

6–: *upānah(a)* 靴

07-K1

Toch. verse 35, not identified.

07-K2

Toch. verse 37 & 38, not identified.

07-L1

Toch. verse 5, not identified.

07-L2

Toch. verse 9–12, not identified.

07-M1

Toch. verse (1)5 & (1)6, not identified.

07-M2

Toch. verse 21, not identified.

07-N1 (=07-K)

Toch. verses of **flower**-topic in Kvi and other.

07-N2

About death

07-O1, 07-O2

not identified.

Abbreviations and Symbols:

Kvi: Karmavibhaṅga	phoneme interpretation: //
Skt.: Sanskrit	damaged <i>akṣara</i> (s): []
T: Taishō Shinshū Daizōkyō	restored <i>akṣara</i> (s): ()
THT: Tocharische Handschriften aus Turfan	correction: (←) or (→)
Tib.: Tibetan	interlinear insertion: « »
Toch.: Tocharian	omitted <i>akṣara</i> (s): < >
	superfluous <i>akṣara</i> (s): { }
adj.: adjective	lost <i>akṣara</i> : "+"
subj.: subjunctive	illegible <i>akṣara</i> : ".."
fn.: footnote	illegible part of <i>akṣara</i> : "."
gen.: genitive	traditional diaeresis over <i>akṣara</i> ^ā : "·"
nom.: nominative	string hole: ○
obl.: oblique (case)	non-syllabic <i>u</i> : "u"
pp.: past participle	<i>virāma</i> line: " , "
pl.: plural	<i>virāma</i> sign over <i>akṣara</i> : "*"
pres.: present	punctuation: • and :

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